

MEMOIR

OF

THOMAS BURCHELL,

TWENTY-TWO YEARS

A Missionary in Jamaica.

BY HIS BROTHER,

WILLIAM FITZ-ER BURCHELL.



MONTEGO BAY.

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TO

ONE OF THE BEST OF MOTHERS,

This Memorial

OF HER MISSIONARY SON,

IS WITH EVERY SENTIMENT AND EMOTION

OF PROFOUND FILIAL PIETY,

Inscribed

BY THE WRITER.

PREFACE.

IT is with unfeigned diffidence this volume is submitted to the public; not from a suspicion of deficient and uninstructive interest in the theme, but the fear of its suffering from a want of literary skill on the part of the writer. It is the first time he has ventured on the responsibilities of authorship; and gladly would he have declined doing so now, could he have prevailed on some more competent party to undertake them.

It will perhaps be inquired, why should they have been undertaken at all? The writer can only say, that it is not so much his own judgment, as that of others, which has guided the decision. It was thought by many, that the character and course of the deceased missionary

were such as to be entitled to a record; and that a truthful delineation of them would contribute, not merely to the gratification, but also to the spiritual welfare, of such who may favour it with a perusal. Should this prove to be the case, the writer will realize the highest object of his ambition.

The volume is undesirably late in its appearance. This has arisen from the repeated efforts which were made, and unhappily in vain, to induce other and better qualified writers to prepare it for the press. In these applications many months were consumed; and when at length the author found that it must be done by himself, if at all, he had to wait many months more for a number of documents which could be obtained only from Jamaica. Besides which, his ministerial and other engagements left him but little leisure to prosecute his task.

With respect to the memoir itself, it is believed to furnish a faithful portraiture of its subject. No attempt has been made to paint him in colours not his own, in order to render the narrative more attractive or exciting. He is exhibited to the reader just as he might have been seen, any day for more than twenty years, the unobtrusive, self-sacrificing, laborious, and successful missionary of the cross. His heart was set on one object, which

he pursued with great singleness of eye and undeviating pertinacity of purpose—the glory of Christ in the salvation of sinners. This is the key to his whole character, the explanation of his entire conduct. For the promotion of this he chiefly valued life, and was prepared to suffer or die. It consequently gave that tone to his ministrations which evinced that

> "His zeal for man below
> Was more than earth born love of human kind,
> And souls that kindled in its burning glow
> Felt 'twas the Saviour's sun light on the mind."

After all, it may be wished by the reader that some topics had been omitted, and others introduced in their stead. To attempt an adaptation of the work to the particular views and tastes of individuals, would have subtracted from its genuineness, and consequently from its interest and value. The writer has, therefore, deemed it "more consistent with duty, and more likely to meet with general approbation, to present, as far as practicable, the picture of the man and the course of his life as drawn, with lively and natural simplicity, by his own hand."*

No other painting of the deceased having been made, than that from which an engraving was derived some fifteen years since, all which [illegible]

* Life of William Allen, vol. i. p. 7.

been in the power of the artist to do, has been, to produce a new plate in his best style. This is the less to be regretted, as it furnishes a striking likeness of what he was in the mature vigour of life rather than in the period of decay. A sketch of Montego Bay is kindly furnished by the Rev. T. F. Abbott, for a vignette, with which to adorn the title page.

Such as it is, the volume is now respectfully submitted to the candour of the public, and humbly commended to the divine blessing.

Rochdale, March 17th, 1849.

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MEMOIR

ETC.



CHAPTER I.

BIRTH—PARENTAGE—EDUCATION—CONVERSION—BAPTISM—DANGER AND DELIVERENCE—PROMPTITUDE OF ACTION.

On the high lands of the Cotswold hills, in the eastern edge of the county of Gloucester, is the neat little market-town of Tetbury. It lies on one of the great military roads with which the Romans intersected this country, and was probably founded by those early invaders of our island home. Coins of the Cæsars, and especially of the Lower Empire, together with other memorials of Roman residence, have been frequently turned up, and now find a place in the cabinets of collectors. The town is situated in the midst of richly fertile fields; in one of which rises the little stream of the Avon, which, after flowing by Bath and laving the magnificent rocks of Clifton, discharges its waters into the channel of the Severn, a few miles below Bristol. From its contiguity to one of the great cloth manufacturing districts, and its ready access from

the extensive sheep-pastures of Wiltshire, Tetbury acquired, in modern times, considerable importance as a wool market; which, for many years, furnished employment for the industrious and became a source of wealth. More recently, however, its trade has greatly declined, and the town itself has somewhat fallen into decay.

Such was the birth-place of the subject of this memoir. Here, on the 25th of December, 1799, he first opened his eyes on the light of this world; and here he passed the first few years of his active and eventful life.

The future missionary was the second son of Thomas and Hannah Burchell; and, if his parents did not move in the gay circles of opulence and fashion, they belonged to the middle class—the source of England's strength and greatness. Not that the generally valued honours of pedigree were altogether wanting; for, on the father's side, he was descended in the female line from the family of which Sir Isaac Newton was so distinguished an ornament; and, on his mother's, from Otho, one of the barons who accompanied William the Conqueror, through the line of his grandfather; and through that of his grandmother, from Lady Mary Olivia, a daughter of the nineteenth earl of Kildare. Any importance derived from such considerations as these, however, was far transcended by the piety which shed its lustre on his immediate ancestry. His maternal grandfather, Mr. William Fitzer, was, for several years prior to his death, a deacon of the baptist church assembling in Silver Street, Worcester; and his paternal grandfather was the pastor of a baptist church in his native town, distinguished alike by the uniform and high excellence of his character, and the unobtrusive devotedness with which he pursued the great ends of

the Christian ministry.* His father assumed the profession of religion at an early age, having received the rite of baptism at the hands of his venerable parent. And, if his mother deferred the participation of church privileges to more matured years,† it was not from any thing equivocal in her personal piety, which received bright and manifold development in the domestic circle. Here she exerted the most beneficent influence; and by the wisdom of her counsels, the elevated tone of her moral inculcations enforced by the power of example, and the mingled tenderness and firmness of her parental control, laid her children under the highest and most sacred obligations. Alive to the importance of spiritual things herself, it was her first solicitude to train up her family "in the nurture and admonition of the Lord." Not unfrequently, in the evening of the day, she would take them singly and alone into her chamber; and, after having conversed with them on the elementary truths of the gospel, and the necessity of early con-

* The Rev. Joseph Burchell was sent into the ministry by the church assembling in the Pithay, Bristol, then under the care of the Rev. Messrs. Newton and Thomas. When little more than of age, he accepted the pastorate of the church in Tetbury, which he retained till the day of his death, during the long term of more than half a century. His simple yet dignified manners and uniform consistency as a Christian minister, gained for him universal respect, at a period when dissenters were regarded with less of popular favour than in our own times; and the writer remembers, when a youth, hearing a respectable manufacturer, who visited the wool market, relate the following illustrative circumstance. Having occasion to go to an hotel on business, he heard a number of the tradesmen of the town canvassing the characters of its principal inhabitants. Few passed the ordeal without some damaging reflection. When the list was nearly exhausted, one of the party, appealing to the rest, observed, "Well, whatever may be the faults of others, there is old Mr. Burchell, against whom no one can say an ill word!"—a statement in the justice of which all concurred.

† It was the happiness of her pastor and venerated father in law to baptize her and her eldest daughter (then sixteen years of age, and afterwards Mrs. Trenchard of Yeovil,) together on one occasion,—a spectacle of no ordinary interest, three generations uniting in this solemn act of obedience to the Saviour's command.

secration to the Saviour, would request them to kneel down, and then dictate petitions to their lips suited to their individual cases. Well, and most gratefully, does the writer remember this part of the domestic discipline, in which it was his happiness to share; and scarcely perhaps was there one in the little circle of her maternal care, whose first religious impressions were not received in connexion with those and similar exercises.

At a suitable age the subject of this memoir was sent to school. At this time, Mr. Craddock was at the head of a large establishment in the town, which combined the two-fold character of a commercial and grammar school. Under his superintendence it acquired a wide and just celebrity; the worthy gentleman being distinguished by considerable attainments, and possessing great tact and facility in the training of youth. In this institution Thomas Burchell spent several years, applying himself vigorously to study; laying the foundation, however, of a solid rather than an ornamental education. In fact, in the period of childhood and early youth, he had a greater relish for physical exercise than for matters of taste His activity out of school was untiring, entering with the most extraordinary ardour into all his games. Scarcely was there a nook in any of the fields, for miles round, of which he had not the most familiar knowledge, and which he did not visit again and again in search of birds' nests and flowers. Nothing indeed was to him more irksome than restraint out of school hours; so that when, on some occasion, he was remonstrated with for spending almost all his leisure out of doors and running about, he replied in the fulness of his heart, "Why, mamma, I love play as well as any little boy in the town.' Indomitable energy was one of the grand elements of his character, in all the pursuits and in every stage of life.

Among his school-fellows he was a great favourite, and, as his temper was as generous as his habits were active and commanding, he was generally applied to as an arbiter in matters of dispute, and his services were often in request for the re-establishment of peace.

During this period he had a very narrow and providential escape from death by lightning. Accompanied by his elder brother and other school-fellows, he went out one Saturday afternoon for the purpose of flying a large kite which he had made. After the party had been out some time, the clouds were observed to gather with blackness, portending a storm. All agreed in the propriety of immediately returning home; but before it could be reached, the storm broke out with violence; and, as they rounded the end of Long Street, the electric flash, instantly succeeded by a terrific peal of thunder, burnt and tore the kite that was carried at his back, and glancing from him to the house he was passing rent its wall from top to bottom His anxious and alarmed friends received him as one restored to them from the dead. And indeed his peril had been imminent; but mercy had purposes to accomplish by his instrumentality in future and far different scenes, and interposed for his preservation until his work was done.

In his fourteenth year, he left home to pursue and complete his studies under the care of Rev. Joseph Belcher, pastor of the baptist church in Worcester. Here he was introduced to new scenes, and had the opportunity of contemplating society under fresh aspects; while the mental training to which he was subjected gave a more steady direction to his thinking, and contributed valuable influences to the moulding of his character.

The time at length arrived when he should turn his

attention to the claims and duties of the commercial world. At first it was naturally wished by his father that he should be associated with himself in the wool-stapling business; his own predilections, however, led him to desire the more active life of a cloth manufacturer. With the purpose of ultimately combining the two, arrangements were made for his taking up his abode, until he should come of age, under the roof of Mr. Thomas Brinkworth, of Inchbrook near Nailsworth Immediately he threw all his energies into his new occupation, and soon made himself master of its several processes. Mr. Brinkworth failed not to perceive his talents for business; and, while cherishing for him almost the love of a father, he often sought his advice. The apprentice had not long been in this establishment, ere a striking alteration took place in the morals and behaviour of the factory hands; and although at the time he was not himself a decidedly religious character, yet such was the influence he exerted, that in a short while foul language and profane oaths were almost entirely abolished. He also introduced books among the people, for the improvement of their leisure hours; and by his skill in business, combined with conciliatory manners, secured to an unusual extent the respect and esteem of all.

Change of residence led to his attendance on public worship at the picturesquely situated baptist chapel at Shortwood. Under the able ministry of the Rev. William Winterbotham, who occupied the pulpit of that place, his mind was instructed, stimulated, and impressed. The convictions of sin, of which he was already the subject, and which frequently filled his constience with the utmost terror and alarm, were strengthened, rendering it impossible he should find repose until he sought shelter and forgiveness in the

cross of Christ. This he at length did; when his captivity was exchanged for freedom, and his mourning turned into joy; and he entered with all the ardour of a ransomed and renovated being on a course whose end was everlasting life.

But the conversion of a soul to God—its translation out of the realms of spiritual darkness, into the light of evangelical truth, peace, and holiness, is an event of such surpassing magnitude and thrilling interest—its issues are so varied, and involve such a total change in the moral relations, both as it respects time and eternity—that we may be allowed to dwell on it at some length. If "angels rejoice over one sinner that repenteth," it may be readily conceded to us, to linger over such a spectacle, and to contemplate with grateful praise the successive stages of the process. Happily we are able to give a minute and instructive narrative of it, sketched by Mr Burchell himself, and read by him at his ordination

"It was my happiness to possess pious parents, who ever cherished the most earnest solicitude for the spiritual as well as temporal interests of their children, and who never neglected any favourable opportunity of instilling into their minds the reverential fear of God, veneration for the scriptures, and love to religion From earliest infancy I had a kind and affectionate mother, who watched with tenderest concern to improve every occasion of leading my mind to the Saviour, as the best and most beneficent of beings, and of impressing me with the conviction of the baneful and destructive nature of sin,- that I was myself a sinner against the Most High,- and that Christ alone could save me and cleanse me from the pollutions of guilt by his blood

"These instructions, however inefficient in accomplishing the great object for which they were designed,—the conversion of my soul,—which could be effected only by the almighty influences of the Lord the Spirit, were nevertheless highly beneficial; and I have since been led to consider them as having (by the divine blessing) prepared my mind to receive the seed of divine truth. If they

failed to renew my nature, (as all merely human efforts must,) they yet had this effect: I could not sin so cheaply as some of my school-fellows and associates. When they displayed a feeling of bravado, by the language of imprecation, I have been restrained from following their example by the thought, "How could I, in such case, again enter into the presence of my parents, who would be so justly offended?" When inclined to shake off the restraints of a partially enlightened conscience and of religious scrupulosity, and be as other youths, it has been then I have felt the advantage of careful domestic instruction. It has proved as a corrective of many a pernicious feeling, and prevented me from plunging into those deeper and darker scenes of depravity and vice to which I might otherwise have been carried to my ruin.

"As I advanced towards the age of fourteen, I often and seriously considered the claims of the soul, of religion, and of eternity. I was uneasy, for I felt that I was not what I ought to be; nor what I must be, if ever I were saved. Comparing myself with others, I deemed myself better than many. Still, I was conscious I was not a Christian. Sometimes, after retiring to rest, I have meditated on my character and prospects, and wept with anguish at the thought that I was far from the kingdom of God: and, although I palliated my guilt, and endeavoured to ease my conscience by referring to my outward morality, still I could not rid myself of the impression that I was living 'without God and without hope in the world.' At times I prayed; but more generally endeavoured to divert my thoughts to other subjects. This period was one of great perplexity to me. I had no pleasure in a course of sin, and still less in retirement. At length I resolved on a new mode of life, to forsake my usual associates, and to devote more time to reading and self-improvement. After pursuing this for some time, my conscience was set more at ease, but I sank into a state of apathy.

"Although I had now struck upon a rock most truly dangerous, my recently adopted course was overruled for my benefit. For, having arrived at a critical period of life, when the character begins to unfold, and the inclinations acquire firmness and decision, it occasioned peculiar anxiety to my friends, who watched my every movement in order to give a correct bias. My mother, perceiving I was disposed for retirement and reading, improved the circumstance by expressing her approbation; and by requesting me, during the winter evenings on which I had then entered, to read to the other parts of the family. Having observed that I took

particular pleasure in missionary intelligence, she procured for me, in addition to the Baptist and Evangelical Magazines, many numbers of the Baptist Periodical Accounts, which, while they excited the deepest interest, produced convictions for which I shall have to bless God through eternity.

"In the spring of the following year, I became much more seriously inclined. About this time, also, my parents received a letter from my elder brother, then resident in Staffordshire, stating the change which he had undergone, and the choice he had been enabled to make of 'the good part.' On reading this letter, my mind was filled with mingled emotions of pleasure and pain;—I rejoiced to think my brother was in pursuit of a better country, and aspired to higher joys;—I mourned while I dwelt on the thought that I was travelling a road the very opposite. This led me to ponder more carefully the character and prospects of my elder brother and sister. I loved them most affectionately, and rejoiced to believe that they were the followers of the Lamb, and consequently secure and happy for life or death; but when I thought of the separation from them, which I must suffer, in the great day of judgment, I was overwhelmed with distress. I now retired to my closet with more frequency, and to the throne of grace with greater earnestness. I made many and solemn resolutions; but, as they were made in my own strength, they were too soon forgotten. *I was not yet brought to hate sin*, for I loved many of its enjoyments; so that while I desired to escape hell, I was not disposed to abandon altogether the way which led thither. Still I gave myself up to retirement and reflection, perused my bible with increasing interest, and prayed for divine illumination. I also attended the ministry of the word, with a desire to be instructed and directed; I was no longer a careless, but an anxious hearer. I listened as one earnestly concerned to receive benefit, and to be rescued from the miry clay in which I seemed to be set so fast. Long had I endeavoured to extricate myself; but the more I strove, I found that I sank deeper and deeper: it was this that drove me to the sanctuary, hoping to hear tell of One who was strong and mighty to save. From infancy I had sat beneath the preaching of the gospel, but the service was only a weariness to me. Now, things were changed; I hailed the dawn of the sabbath, and my heart was gladdened at the prospect of going up to the house of the Lord; though never a sabbath evening closed upon me, but I retired to rest, weeping on account of a deeper sense I had of my sinfulness.

"In the course of my reading, I was led to peruse Watts on the 'Joys and Sorrows of the World to come;' and never shall I forget the overwhelming impression it produced on my mind. I had before seen I was in danger, but was not conscious of one half of my peril. I knew I was a sinner, but never till then did I feel the evil of violating God's holy law. I had previously thought on my condition, and sighed; but now I trembled. Formerly I had thought it would be cruel in God to doom me to perdition; I now saw that he would be just in inflicting on me his heaviest judgments; that salvation was entirely unmerited on my part, and that if ever enjoyed by me it must be wholly of free, rich, and sovereign grace. In my perplexity, I had prayed for light and help; I now cried, 'Save, Lord, or I perish.' I had before excused my weakness and imperfections; but now I hated myself on account of my great wickedness. I no longer needed the aid of resolves, in order to abstain from my prior courses and companions; the recollection of the former made my tears to flow profusely, the sight of the latter made me tremble.

"In this state of mind I embraced every opportunity of repairing to the mercy seat: where else could a guilty, perishing sinner, resort? It was my last, my only resource; and I felt that I was praying to One alike able and willing to save. It was here that the gracious sayings of Christ were applied with power to my heart,—'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you.' It was not, however, so much the words which interested me, as the endearing manner in which He represented the conduct of God;—'If a son shall ask bread of any of you that is a father, will he give him a stone? or, if he shall ask a fish, will he for a fish give him a serpent? or, if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, *how much more shall your Heavenly Father give the Holy Spirit to them that ask him?*' Luke xi. The preciousness of this scripture to me, at this period, was indescribable; it cherished in me hope of forgiveness, and gave encouragement to persevere in seeking an interest in the blessings resulting from Christ's death. The bible became more dear to me; I viewed it as my choicest treasure, and derived from it the richest consolations. I also read Doddridge's 'Rise and Progress of Religion in the Soul,' and Baxter's 'Saints' Rest;' books which proved invaluable to me in confirming my hope, correcting my errors, and establishing my heart in the ways of religion. Some

time in the year 1816, I was presented with a copy of the Memoirs of Mrs. Newell,—a volume which I read with the most intense interest, as it made me acquainted not only with the hopes, but also the joys of religion. It prompted me to seek the highest attainments of evangelical holiness; it incited me to more frequent and fervent devotion; so that the pleasures I now realised in communion with the adorable Saviour would, I felt, more than recompense a life of toil, of sacrifice, and of suffering, in his service. I walked in the light of his countenance; and was often constrained to say, both of the closet and the sanctuary, 'Lord, it is good to be here!'"

Such is the narrative; the length of which is more than compensated by its instructiveness and interest. For what object of deeper interest is there, than a human spirit awakened to a sense of its guilt and ruin; putting forth vigorous and oft-repeated efforts to enfranchise itself; and at length, after its own weakness has been made manifest, led forth triumphantly by the Spirit of grace and truth into the light and liberty of the gospel? And, who can fail to observe, how He, who is "great in counsel, and mighty in work," was disciplining the future missionary, by the depth and intensity of his own sorrows, that he might "know how to speak a word in season to him that is weary;" and bracing him up, by the length and severity of his mental conflicts, for those scenes of toil and tumult through which he was destined to pass, and in connection with which he was to act so distinguished a part?

When "peace and joy in believing" had become his happy lot, he addicted himself to rising soon after day-break; taking with him a book or two for self-improvement and meditation, while enjoying the fresh breeze of morning. Most generally he bent his steps toward a wood, belonging to a nobleman who lived in the neighbourhood. Soon after commencing these

rambles, he was one morning quietly advancing in a winding path, when he found himself suddenly confronted with one of the game-keepers; who, springing from behind some trees, and supposing the wanderer to be in quest of game, presented a gun at his breast, at the same time telling him he wa a dead man if he did not stand still and surrender. He was startled a little; but, soon recovering himself, said that his only object in coming there was to enjoy privacy with his book. The keeper not being quite satisfied, first demanded his address, and then a sight of his books. He immediately took a small bible out of his coat pocket. The keeper appeared surprised; and, after having entered into conversation with him, told him to consider himself safe at all times on any part of the property.

He went in a different direction the next three or four mornings; but determined afterwards to resume his favourite walk, he met the nobleman's servant at the same point, who, accosting him respectfully, begged of him, if it were not asking too much, to read a chapter out of his bible, and explain it to him; adding, that he had waited there two hours each morning since the first meeting, greatly fearing he should never see him there again. The request was gladly complied with. The youthful Christian, now unexpectedly led by circumstances to assume the character of an instructor, became much interested in the man, and frequently resorted to the spot, where he was sure to find him anxiously awaiting his arrival. These interviews were not in vain.

In the course of next summer, Mr. Burchell's younger sister was on a visit at Mr. Brinkworth's. One Sunday, after the services of the day were ended, she accompanied Miss Brinkworth in a walk round the

sheet of water adjoining the factory. Almost before they were aware, lured on by the calm loveliness of the evening and the sylvan beauty of the scenery, they had extended their wanderings into a part of the adjoining wood; when their attention was arrested by the music of voices blending in a song of praise Following in the direction whence the sound proceeded, they at length came to a small but neat cottage; and, on listening, recognized the words of a hymn. They retired, without interrupting the solemn exercises of family devotion; and when they mentioned the circumstance next morning to Mr Burchell, his countenance beamed with pleasure as he rejoined, "It was the keeper's family you heard singing, and *he is my first convert!*"

But, if the first, he was not to be the only one from the same locality. At this time, a juvenile member of the family was unhappily the subject of an impetuous and ungovernable temper, and, on this account, a great trial to her mother. Mr Burchell had often gently reproved her, but hitherto with little effect. One day, she had been distressingly violent. After dinner, he followed her and his sister into the garden; and, having conducted them into a bower, he addressed her most seriously and affectionately, and then knelt down and offered prayer on her behalf. On retiring, he urged her to go to her mother, and ingenuously confess her fault. She was relentless. He then said, "H——, I must leave you now; but remember those words of the inspired writer, 'He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.'" From that time he ceased his reproofs. Several years after, his sister again visited that neighbourhood; and, in an interview with Miss B., the latter referred with deep emotion to

the incident above recorded, and said, "Those last words of your brother have rung in my ears ever since, day and night: and I shall have to thank him, through eternity, for his fidelity and kindness, for they have been the means of bringing me to see my awful state as a sinner, and, in my conversion, of preparing me to soothe my dear mother during her last two years of affliction and sorrow." When Mr. Burchell visited his home in 1833, his sister mentioned the circumstance to him. He was just come off from one of his missionary tours through his native county. "Ah!" said he, "poor H—— is now dead! It was not my happiness to see her while I was out: but I heard that she died triumphantly happy. She was one I often prayed for. 'Cast thy bread upon the waters, and it shall be found after many days.' This I have frequently proved to be true."

Having "given himself up first unto the Lord," Mr. Burchell now began to regard it as his duty to give himself up "to his people, according to his will." He was desirous of publicly avowing the all-important change he had undergone, of expressing his infinite obligations and glowing attachment to the Saviour, by yielding obedience to him in the ordinance of Christian baptism, and of celebrating his dying love with his church, in the institute of the supper. With these views and sentiments he called upon Mr. Winterbotham, who received him with all the urbanity for which he was so well known; and by whom he was baptized into the death of Christ, in the month of November, 1817, and admitted into the fellowship of the church at Shortwood. Under the ministry of "his respected and honoured pastor," he realized advantages of no mean order, it being happily instrumental in giving him "correct and large views of the gospel, of

the personal dignity and worth of Christ, the value of his sacrifice, and the wonders of his love." He was now in a new world; and he found it to be none other than "the kingdom of God." Reclaimed by divine grace from the realms of apostacy, he was brought within a narrower enclosure; it was the fold of the great and good Shepherd. His advance in spiritual attainments was steady; his deportment was remarkable for its consistency; and he "went on his way rejoicing."

This devotedness to his highest interests, however, did not divert him from a course of activity in the discharge of his secular duties. He was, at this time, a noble specimen of the Christian as described by the apostle Paul:—"Not slothful in business; fervent in spirit; serving the Lord." Having become familiar with the mechanical processes of his vocation, and apt in the discharge of his general obligations, his conduct was so far appreciated by Mr. Brinkworth, that, by way of encouragement and reward, he kindly gave him leave occasionally to procure a little wool for himself, and to make it up into cloth on his own account. In the same spirit, his father made him a present of his first supply of the raw material. Little, however, did any one of the party anticipate the adventure which this would originate, and the important results which would follow.

The first piece of cloth Mr. Burchell could call his own, he disposed of to a house in Bristol. About a week afterwards he was in the company of a friend, who, in ignorance of the transaction, happened to say that a certain party (mentioning the self-same house) was reported as likely to fail. On hearing this, he sought and obtained permission to be absent from home on the following day. It was the summer season.

The splendours of noon had long since passed, and were softening down into the chastened radiance of evening. It occurred to him, that, if he could start that night, he should gain considerable time, and arrive in Bristol (nearly thirty miles distant) some hours before the coach, which did not leave until the morning. His determination was at once taken. Between eight and nine o'clock he commenced his journey, and continued to walk on briskly until it was quite dark, when he turned into an inn on the road-side. Here he rested until daybreak. The worthy host advised him, on departure, to strike across the country, and make for the Severn, where he would be sure to find a boat, which would take him down in good time. He did so; and, on nearing the river, which lay stretched out in noble amplitude before him, saw a boat push off from land. He hailed the men in her, but they seemed in haste to be gone; he then called more loudly to them, but they pressed on the more vigorously, and were soon out of hearing.

On looking about he saw another boat, and feeling that, if he did not succeed in this instance, he would fail in the object for which he had come so much out of a direct course, he resolved to make every effort to induce her little crew to return to shore, and take him in. He accordingly took off his coat and waved it in the air, and soon had the satisfaction of observing that they had brought the boat up, and seemed to be debating whether or not they should comply with his wishes. In about ten minutes they put back; but, as they approached, it struck him that he had never before seen five such desperate looking fellows. After some objection on their part, they told him to get in. He had not done so long, however, before he found that he was in most undesirable company. Several of

the men whispered to each other a good deal; and now and then he caught a word, the import of which made him feel uneasy and anxious. At length he perceived they were steering in an opposite direction. On his referring to this fact, one of them, a brawny Irishman, exclaimed, "Och, my jewel! and do you think you are going to lave us so soon, now that we have nabbed you at last? Do you see, jewel? (pointing his finger to the water on which they were floating) you shall go and see the bottom of Davy Jones's locker, before you go to land again." They all now set up a shout, in confirmation of their murderous design, and as though to urge each other on to the deed.

Somewhat alarmed, their threatened and helpless victim asked, who they thought he was? At this they laughed, and said, "Do you take us for fools?" From their horrid oaths and avowed intentions, he perceived that they took him for a spy in the preventive service; and he could now see, by some kegs of spirit which had been covered up in the bottom of the boat, that they were a party of smugglers. Again and again he assured them that he was not the person they suspected him to be, but to no purpose; they only renewed their threats of immediate and signal vengeance. Finding he could not gain on them, by merely asserting that he had no connection with government agents, he began to address them in a very serious strain; reminding them that, if they did him any injury, God would judge them for it. After some little while, he saw the countenance of one relax, and observed a tremor pass over the frame of another. Still, they did not alter the wrong course they had been steering for some time.

He then addressed each one, separately and solemnly,

saying, that each would have to stand, in his own person, at the bar of God, and receive according to his deeds, whether good or bad. At length, the man who seemed to sustain the office of captain cried out, "I say, Dick, I can't stand this; we must let him go. I don't believe he is the man we thought he was. Where do you want to be put out, sir?" The traveller replied, that he wished to be taken up the Avon to Bristol. The man said, "We cannot go up so far as that, as we dare not pass Pill; but we will take you as far as possible, and put you in a way to go on." He thanked them, and begged them to make the utmost speed, as his business was urgent. Finding them so far subdued, he took the opportunity of speaking of their nefarious mode of life. They all appeared struck with his statements and conduct; and, on his landing, refused to receive what he had stipulated to pay as fare; at the same time offering to forward one of the kegs of spirits to any place he would mention. One of the men also accompanied him to a farm house, and so far interested the occupant in his favour, as to induce him to drive him to Bristol in his family tax cart. He thus reached the end of his journey, at an early hour in the morning, and, as a result, succeeded in recovering the greater part of his cloth.

Some years after, on his first return from Jamaica to this country, Mr. Burchell met the smuggler who had accompanied him to the farm house, in a small village, near the Cheddar cliffs in Somersetshire. The m[illegible] proffered his hand, at the same time reminding him of their previous interview. He was much surprised [illegible] his altered appearances, and inquired what was the cause. "Ah, sir, (said he,) after your talk, we none of us could ever follow that calling again. I have since learnt to be a carpenter, and am doing very well in this

village; and attend a chapel three or four miles off. And our poor master never forgot to pray for you, to his dying day. He was quite an altered man; took his widowed mother to his house; and became a good husband, and a good father, as well as a good neighbour. Before, every one was afraid of him, he was such a desperate fellow; afterwards, he was as tame as a lamb. He opened a little shop, for the maintenance of his family; and, what was better still, he held prayer-meetings in his house. The other three men now form part of a crew, in a merchant vessel, and are very steady and well behaved."

Such was the delightful change that has passed on the character, conduct, and destiny, of a gang of smugglers; and which had been brought about by a course of events as unexpected as it was singular. The providence of God is conspicuous in all. And while it tends to illustrate the wisdom and benignity of his purposes and plans, it shows also with what facility he can secure their accomplishment; rendering the ordinary occurrences in business, and the pecuniary interests of a stripling tradesman, subservient to that end. Such are the minute and obscure points on which the permanent welfare of responsible agents and immortal beings are made to turn.

The energy of Mr. Burchell's character at this period of life, was tested on a variety of occasions; and indicated his adaptation to that high and difficult enterprise, to which he was ordained by the Head of the church. His was to be no even course, and his training was in keeping with it. Promptitude and self-reliance would be often needed in the future; it was necessary, therefore, that he should now be sometimes thrown upon his own resources; and opportunity was not wanting to lead to this.

The continental war, in which this country had been so long involved, had not failed to exert a most disastrous influence on the morals of the people; and its termination, some three or four years before, had thrown loose a number of desperate and unprincipled fellows, to prey upon society. One of these, a gentlemanly-looking man, made his appearance at Inchbrook factory, wishing to transact business with its master. In his absence from home on a journey, Mr. Burchell saw him, and the stranger immediately presented his card; stating that he had been recommended to call on Mr. Brinkworth by several respectable parties in the same line, specifying three of the church and congregation at Shortwood, whose names were familiar, and a sufficient guarantee of respectability. The purchaser made his selection of cloths, and expressed a wish that they might be sent off by that night's waggon for London. As it was his first transaction he would pay half in cash, and give a bill for two months for the remainder; and, provided the goods were approved of in the market, he would open a regular account, which he hoped would be mutually advantageous. He then put down £50 in bank notes, adding, that he was going to dine with a certain gentleman that day, and to spend the following one with the first family in the neighbourhood, under whose hospitable roof he might be seen, if another interview should be wished.

The order was fulfilled according to desire. But the next morning brought with it some latent suspicion that all was not right. Mr. Burchell hastened to an adjacent town, and tendered the notes at a bank, when he was informed they were of no value, as the house by which they were issued had failed. On his return homeward, he called on the parties with whom the stranger said he was to dine, and found that no such

visitor was known by either family. He retraced his steps to the factory, and at once made arrangements to go up to town by the night coach, in the hope of arriving there before the goods. The hundred miles were accomplished in the usual time; and, as he was driving to the waggon office in a hackney coach, he saw the purchaser walking down the street. Leaving the vehicle, and without giving an opportunity of recognition, he at once linked arms. The gentleman looked aghast, and, on recovering himself, would have run off; but his pursuer held him fast, and told him he would instantly give him into custody if he did not restore him the cloth. Ignorance of the transaction was urgently, but as vainly, protested; and the tenacious grasp of the creditor at length extorted from the swindler a promise that, provided no legal measures were taken against him, he would give up the goods.

They now proceeded together, but still most firmly united. Just as they reached the office, a light cart, containing the cloth, was leaving it, under the care of several accomplices. Perceiving they were discovered, they at once took to their heels. Mr. Burchell then made his companion enter the cart, and drive him to his lodgings, where the goods were secured. He then sat down, and talked to the culprit, concluding his address by saying, "'There is a way that seemeth right unto a man, but the end thereof are the ways of death;' and if, sir, you continue in your present evil courses, you will find it to be so to your sorrow." The offender was greatly distressed; thanked his reprover with great earnestness; and, having resumed his seat in the cart, drove off.

A few weeks afterwards, Mr. Burchell had occasion to revisit town on business; and, as his eyes glanced over a newspaper, he read the description of a person

who had been taken up for horse stealing. Though the name was different, the description so perfectly corresponded with the appearances of his former acquaintance, that he determined to ascertain the fact. He accordingly applied for an order to visit him in prison. On being ushered into the cell, he found his conjectures to be correct. The man was confounded, and unable to speak; but on being assured by his visitor that no unkind intention was entertained, but rather a benevolent one, he buried his face in his hands as he exclaimed, "Oh! had I but seen you a few days before I did, it would have saved me from all this bitter sorrow; but now I shall prove your words to be true. I have not forgotten your advice and kindness; and never can. The remembrance of it will accompany me to Botany Bay, whither I shall undoubtedly be sent." Having recovered a little self-composure, he proceeded to state, that after he was released on the former occasion, he resolved to break with his companions, and told them so. They agreed to divide what spoil they had; at the same time exacting from him a promise to leave the country, so that he might not molest them. To his lot there fell some horses, which he and others had stolen in Oxfordshire, on his way down to the manufacturing districts. These he resolved to restore to the several properties, whence they had been taken, for which purpose he adopted a circuitous route to avoid detection; but he was taken, and brought to London. At the close of this recital, he implored his visitor to come and see him again; this however was impracticable, as he was to leave for the country that evening. The contrite man was much distressed at this, and said, "Had I but heard such words before, as those you have spoken, my lot would have been a very different one." He then shook hands

with his friendly adviser, and prayed that blessings may rest on him all the days of his life.

Many other, and striking incidents, chequered Mr. Burchell's early years. Of these he is known to have kept a record, which would add great interest to this volume could the manuscript be found. There is every probability, however, that it was destroyed, together with numerous other papers, during the season of violence through which he passed in Jamaica. In what has been narrated, evidence will be seen that he possessed some fine elements of character, and gave early promise of great usefulness in the cause of philanthropy and evangelical religion.

CHAPTER II.

FIRST SERMON—ILLNESS—MISSION THOUGHTS—CALLED BY THE CHURCH—ADOPTED BY THE BAPTIST MISSIONARY SOCIETY—ENTERS BRISTOL COLLEGE—STATE OF MIND—ATTENDS THE ORDINATION OF THE REV. J. MACK—STUDIES ARABIC—REVIEW OF COLLEGE LIFE—APPOINTED TO JAMAICA—HIS ORDINATION.

IT may be readily supposed that a person of such active habits and ardent piety, as the apprentice at Inchbrook, did not confine himself to such efforts at usefulness as were thrust upon him by the force of external circumstances Those doctrines of the cross, which had revealed to him the ground of his hope and the medium of his salvation as a sinner, and which make known the most glorious illustration of divine benevolence, awakened within his bosom the warmest solicitudes for the welfare of his species. Snatched by an almighty hand, from that perdition to which he had felt himself obnoxious, and the fear of which had "turned his moisture into the drought of summer," he melted with pity over those who were still sporting on its brink. But it was not for him to indulge that mawkish sentimentality, which only weeps and where it should act. In the person of the Sav[illegible] contemplated a living form of kindness [illegible]ness, unceasingly engaged in conferring its benefactions on the subjects of sorrow and suffering. Animated by such an example, and constrained by a sense of personal indebtedness and corresponding obligation, he

aspired to the happiness and honour of becoming an imitator; and, with a grateful and delighted heart, sought to employ his redeemed and renovated powers in the service of heavenly truth and mercy.

Whether he engaged in the labours of the Sunday school,—that sphere of Christian exertion so appropriate to recent converts,—the writer has not been able to learn; though it is highly probable that he did. At all events his thoughts were, at an early period, directed to the work of the Christian ministry. Yet, he did not assume its responsibilities hastily, and without much serious reflection and frequent prayer. More than twelve months elapsed, after he had become a church member, ere he entered the pulpit for the first time. This event, to him invested with no common interest, occurred on the 29th of December, 1818, in the village of Nympsfield, a few miles distant from his residence. Here, with mingled diffidence and earnestness, he gave utterance to

"Thoughts that breathed, and words that burned,"

but all drew their inspiration from Calvary, whither he would fain allure by every art, by every incentive, his perishing fellow sinners. Here he had himself "obtained mercy;" and here he invited others to prove,

"How freely Jesus can forgive."

In the course of the following year, he suffered from a severe attack of quinsy; the only illness he ever had, until he became acquainted with the malignant fevers of the West Indies. His medical attendant having given up all hopes of his recovery, a letter was despatched, late at night, to apprize his family of it. At an early hour next morning, his sisters left home to visit him, filled with the most painful forebodings.

The utmost they ventured to anticipate was, that they should arrive before he had breathed his last; but, to their equal astonishment and joy, they found him out of danger. The crisis had passed; and, ere the close of the day, he was able to speak with considerable freedom. Conversing with his older sister, he mentioned that the doctor had told him, last evening, he would not live the night through; 'but, (he observed,) I did not think so. I could not speak, to tell him that I entertained a different opinion; but I felt a certainty, in my own mind, that my end was not near. Indeed, I had a firm and abiding conviction, that I had a great deal of work to do, before my heavenly Father called me home.' When asked, what made him think so? he replied, 'From a constant whispering to my heart, 'Be up and doing."' He then referred, with exultant pleasure, to his venerable grandfather's work as a minister, adding, 'And, sister, it is my wish to live and die in the same glorious cause; and I believe I shall.'

His sister now deemed it necessary to terminate the conversation, as he had become so excited as to awaken fear that a return of unfavourable symptoms would take place. But, whether imperilled by sickness or buoyant with health, bright and joyous visions of labour and usefulness had taken possession of his mind, giving tone and direction to his thoughts and feelings. They appealed to his best sympathies and principles with so much force, that they almost assumed to his view the form of living realities; from amidst which voices fell upon his ear, summoning him to deeds of noblest enterprise.

To his mental vision, foreign lands appeared on the dim and distant horizon of the future. He longed to tread their shores, to mingle with their swarthy people,

and to unfurl in their midst the banners of salvation. This was no new, no momentary impulse; it was the growth of years, acquiring fresh strength and distinctness with the lapse of time. Of the process, he gave a succinct account at his ordination, from which we make a few extracts.

"The wretched and benighted condition of the greater part of mankind, is a subject which has deeply affected my mind from early life. Even in my childhood, when my parents contrasted my condition with that of the heathen, impressed on me a conviction of my superior privileges, and related the benevolent exertions which Christians were making to promulgate the glorious tidings of the gospel to the ends of the earth, I have felt my whole soul interested in behalf of the perishing multitudes; and have thought I could cheerfully relinquish some enjoyments, and make some sacrifices, for the purpose of aiding the design to ameliorate their condition, and to circulate the bible which would instruct them in the way to eternal life. In my boyhood, also, when I have felt every other religious topic to be distasteful, and even offensive, I have listened with delight to Christians as they have conversed on the efforts, success, and encouraging prospects, of missionaries.

"But, as I advanced to more mature years, and became more sensible of the moral degradation as well as spiritual blindness of the heathen, and more acquainted with their barbarous atrocities and superstitious rites, together with their sanguinary and obscene abominations, I felt (even while regardless of my own soul,) I could cheerfully make the surrender of home, encounter the difficulties and undergo the toils of a missionary, in order to circulate the scriptures and religious tracts; which, I conceived, were calculated to convince them of their errors, and instruct them in the knowledge of a religion as noble in its principles, pure in its morality, sublime in its doctrines, benevolent in its design, and glorious in its consummation, as their own was base, deceptive, and ruinous. With these feelings I embraced every opportunity of acquiring further information. I anticipated with eagerness the arrival of the monthly periodicals, and read with delight of the conversions which were taking place. I also frequented the monthly prayer meetings for the spread of the gospel; and listened, with deeply interested feelings, not only to the intelligence embodied in the address, but

also to the prayers which were offered. About this time also, I commenced reading the Periodical Accounts; and many a time have I perused the pages of those volumes with tears in my eyes and anguish in my heart, so powerfully was I wrought upon by the statements they contained. I was excited, not merely to a concern for the improvement of their social and temporal condition, but even for the salvation of their souls; and resolved to spend a few minutes every evening in supplication on their behalf. This resolution I adhered to; nor did I offer the cold and formal prayer of indifference: for whilst I have carelessly recited the form of prayer to which I had habituated myself in reference to my own case, I have wept as I interceded for others.

"After having continued this practice for some time, with unabated ardour, a circumstance occurred which will ever be memorable to me. Being engaged one evening, as usual, I felt a more than ordinary spirit of fervour and sincerity, when the thought flashed upon my mind, at the same time overwhelming me with confusion, 'I have long been praying for the salvation of others, but have never yet prayed sincerely for the salvation of my own soul.' Immediately I rose from my knees, paced the room to and fro for a while, and at length sat down on the side of my bed, where I continued absorbed in thought and bathed in tears for some hours. I feared to lie down and close my eyes in sleep, lest I should awake in torments. Convinced of my folly in using only a form of prayer, I was constrained henceforth to reject it, and to importune those mercies of which I felt the need.

"When at length I found peace, I again thought of the condition of a benighted world; and felt more deeply than ever their danger, and sought more earnestly divine interposition. I also resolved to devote some particular time to meditation on their condition and claims; and concluded that the first Monday in every month would be a suitable day for such purpose, as my meditations in the morning would prepare me for the prayer-meeting in the evening. My plan was, to rise an hour earlier that day, retire to rest an hour later, and to consider all my spare moments as sacred to this special object. Some of the days thus spent, have been among the happiest of my life; for, during their progress, I have felt, more than on ordinary occasions, the power and pleasantness of religion, have enjoyed more of the smiles and presence of Christ, and have found more intimate communion with the Most High.

"Some time having elapsed, during which I regularly carried out

my design, I began to entertain serious thoughts of one day devoting myself to the great work of preaching the gospel among those nations which were now enveloped in worse than Egyptian darkness. Feeling that this disposition acquired strength daily, I deliberately set myself to consider the subject in its various bearings, praying for divine illumination to enable me to decide whether I should cherish or repress the spirit which was taking such hold of me. A review of circumstances led me to conclude that I must relinquish every idea of the subject, as obstacles appeared to rise before me which I could never hope to surmount. However, a fire was kindled within me which could not be extinguished; and, although I strove to subdue every rising desire, I could not forget the cause of missions at a throne of grace. While therefore I prayed for a blessing on the labours of those engaged in the work, the flame was fed in my own breast. At length I determined to let matters take their course, believing that, if it were the design of Providence to employ me in this department of service, he would clear my way before me.

"Soon after this, I read the memoirs of Brainerd, Vanderkemp, and Mrs. Newell, which greatly tended to promote the feeling again rising into the ascendant. I once more felt it necessary to take the subject into consideration, that my conduct may be shaped accordingly; for all my thoughts were occupied on missionary themes, and my chief happiness was associated with solicitude for the heathen. But when I deliberately contemplated the nature of the work, and surveyed it under its several aspects, my spirit recoiled. I felt it would require no small amount of resolution to leave my friends and native country. And then, the difficulties I foresaw that I must encounter, the hardships I must endure, the fatigues I must undergo, and the probability of falling a victim to climate, while at the same time destitute of Christian and sympathizing friends, these were considerations which made me falter; and led me to wish that the heathen might receive the light of the gospel through other instrumentality than myself. For two years I continued thus to vacillate, until at length I was driven to the conclusion that, either I must give up religion altogether, or I must yield to the dictates of conscience, and lay myself out for the extension of Messiah's kingdom in the world. Indeed, my piety flourished just in proportion as I gave myself up to the missionary spirit; so that I have been led to compare them to two seeds, which, sown in the same soil, have both sprung up and flourished together, and intertwined themselves so

completely, that one plant could not be rooted up without involving the destruction of the other.

"It now appeared to be my duty to make known the exercises of my mind to some friend, and to solicit advice. Still, I delayed; nor should I have taken a step in advance, had it not been from a full and firm conviction that it was the purpose and design of God that I should do so, and that in case I disobeyed he would frown upon every other undertaking, and bring my own plans to naught. This induced me to communicate my views and feelings, by letter, to my respected pastor. At the same time I gave myself to earnest prayer, that God may influence him to give me such counsel as might be accordant with his holy will; resolved that, whatever his advice might be, it should determine my future proceedings, unless indeed other circumstances should occur to convince me that duty lay in some other direction. He deemed it right to encourage me to go forward; advised me to exercise myself for a time, by preaching in the surrounding villages; and ultimately arranged for me to speak before the church, on four different occasions, that they might be enabled to form an estimate of my qualifications for so important and responsible an undertaking."

The decision of both pastor and friends was in favour of his being devoted to the ministry in other lands, as the providences of God may direct. Thus was the severe and protracted struggle in his mind brought to a close; and henceforward every movement was in the onward and evident path of duty. Hesitation and fear no longer held him in thraldom, but with cheerfulness and energy he addressed himself to the achievement of his high destiny. The remainder of the term of his apprenticeship was relinquished, that he might at once enter on a course of preparation for his "high and holy calling;" and having bade adieu to the busy avocations of the factory, he turned his attention to literary pursuits.

Having separated him to the service of Christ, the pastor and church at Shortwood cordially united in commending him to the attention of the committee of

the Baptist Missionary Society, who, at their monthly meeting, held October 13, 1819, resolved to request his attendance at the meeting ensuing. Accordingly he repaired to London, and, in the morning of the 25th of November, made his way to the Society's rooms, then in Wood Street, Cheapside. While sitting alone in an ante-room, awaiting his summons with a palpitating heart, another young man entered. After the customary salutation, silence ensued for some minutes. At length, he asked the stranger whether he were a member of the committee? "I am not," was the reply; "but have arrived from the country to appear before the committee, as a candidate for missionary service." Mr. Burchell hastily rose from his seat, and, grasping his hand with affectionate and warm emotion, asked if he were the young man he had been expecting as his associate from Norfolk? On receiving an answer in the affirmative, he rejoined, "and I am come for the same object from Gloucestershire:—how glad I am to see you!" Such was his first interview with Mr. Phillippo. Sympathizing, as both parties did, in the one great enterprize, to the prosecution of which they wished to devote their future lives, they needed no further or more formal introduction; but, resuming their seats, gave free expression to their common anxieties, hopes, and fears; commencing a friendship of much warmth, to be suspended only by death. The two candidates were accepted; and Mr. Burchell was directed to proceed to Bristol College, for one year, on probation.

The last day of November witnessed his entrance on the duties and advantages of that institution, then under the presidency of Dr. Ryland, by whom he was instructed in sacred literature. The study of the classics he resumed under the superintendence of Rev. T. S.

Crisp, (who has since succeeded to the presidency,) and Mr. James. His application to his studies was diligent and conscientious; so that the missionary committee, at the end of the probationary twelve months, extended the term of their patronage to four years. This period was to him one of great assiduity and pleasure; his pursuits and associations were alike congenial. His mental powers were stimulated and disciplined, and the affections of his heart kept in generous play. In moments of relaxation, he gave himself to somewhat violent exercises, for the preservation of his health; and, in order to the same end, he generally walked to and from the several places where he was appointed to preach, even though, as was the case in many instances, they were thirty miles distant. Notwithstanding these precautions, however, the change from his former habits was felt to be so considerable, that he began to lose his hair before his studentship terminated.

At the time Mr. Burchell entered Bristol College, his friend Mr. Phillippo went under the care of Rev. W. Gray, of Chipping Norton. Between these students for the ministry, occasional correspondence was kept up; by means of which we have an opportunity of learning the state of Mr. Burchell's mind, in reference to his religious interests and general views. Under date of October 9th, 1820, he writes:—

"Your interesting epistle was duly received, and was most welcome. I cannot describe to you the peculiar emotions excited in my breast, by a perusal of its contents. Imagination brought up every past scene connected with you, especially the circ[illegible] which took place at Wood Street. There it was that J[illegible] mercy, decided the point agitated in my mind four ye[illegible] dispersed every doubt, gave me boldness in himself, and [illegible] go forward. 'Twas then I commenced a new era in life. It was

there, too, I met my friend, in all whose proceedings I feel a lively interest. . . . Looking forward to the solemn engagements for which we are preparing, the suggestion of Mr. Ward* often occurs to me, *the necessity of personal religion.* 'Talents, accomplishments, and literary acquirements,' says he, 'will avail nothing, if destitute of this.' O religion, thou fountain of felicity! a soul in possession of thee is exalted to honour, and clothed with beauty. Without thee, it is naked, miserable, and forlorn! May you and I, my dear friend, have our souls filled with its pure influences; and then be permitted the happiness to embark, and diffuse in heathen lands its sacred truths and power,

'And tell to all the world around
What a dear Saviour we have found.'

The prospect of that happy day animates me in pursuing my present studies."

It will be deemed natural, if, from the course of reading which had been pursued in earlier years, Mr. Burchell's views, as a candidate for the missionary field, were primarily directed to India. Such was the fact. Its splendid scenes, its teeming population, its ancient superstitions, and the success already realized by Carey and his associates,—these were the things which floated in vision before his eyes, and stirred his soul to its lowest depths. Hence he writes in the same letter:—

"India! I long to place my foot on thy polluted shores. I long to enter the field of action as an ensign in the army of the Saviour, bearing the banner of his cross. I long to exert myself in the glorious revolution now taking place. Welcome the morning that shall witness my tears, as I bid a long farewell to my native land. Such are my feelings, and I doubt not they are yours also. The news we are constantly receiving from that far off and dark land, must be truly gratifying to every benevolent heart. The Lord appears to be working gloriously by the instrumentality of his servants. I cannot but hope, that the 'angel having the everlasting

* The associate of Carey and Marshman.

gospel' is gone forth 'to preach unto them that dwell on the earth;' and that soon its diffusion shall be so rapid, that 'every nation, and kindred, and tongue, and people,' shall possess it. For that happy period we look and pray."

In a subsequent part of the same letter the writer gives his friend an outline of the studies he was then pursuing in Latin, Greek, and mathematics; and adds:—

"We have also, this season, weekly lectures on anatomy and physiology by Mr. Chandler, designed principally for the benefit of missionary students, to whom some knowledge of these subjects is held to be of great importance. They are very interesting as a study; but there are so many objects to be pursued here, one scarcely knows how to act for the best. I rise at four o'clock in the morning, and retire at half-past ten in the evening; and often do I go to bed with an aching heart, on account of having left so many things undone. When I commence the day, my hands are full; when I leave off, they are still the same. However, I find it is well to be so situated as to have plenty to do."

Collegiate institutions have sometimes been decried, as unfavourable to the spiritual welfare of their *alumni*. We know of no reason why they should be more so than any other places where the attention is largely taxed. The Christian is an imperfect, and therefore a variable being. In every condition of life he has his alternate seasons of darkness and sunshine, of feebleness and vigour. Thus it was with Mr. Burchell; yet, on the whole, the spiritual and vital delightfully prevailed over the languid and low. Writing to Mr. Phillippo on the 16th of May, 1821, he says:—

"I will not fill my letter with apologies for long silence, as you are too well aware of the duties and incessant labours devolving on the student, to attribute it to any want of affection. The emotions awakened by your last were various. I wept; I rejoiced; and longed to breathe in more of that heavenly element in which I cannot but believe you live, as is evident from the whole of your

epistle. But, even in this highly favoured place, surrounded with religious privileges, I am often compelled to mourn over the barrenness and lethargy of my soul. Amidst all, however, the cross of Christ is my glory, the service of Jesus my highest felicity, and the duties of religion are my only delight. The peace and prosperity of Zion do, I trust, lie near my heart; the extension of the Redeemer's kingdom is the object of my most earnest solicitude; and the salvation of immortal souls is the work in which I desire to spend and be spent."

In the course of the same month, he revisited the scenes amidst which he had spent the period of his apprenticeship, for the purpose of being present at the ordination of Rev. J. Mack, destined for the mission work in India. They had been fellow members, and had anticipated occupying the same sphere of labour. The service was to him full of solemn interest; and, while it tended to cherish in his bosom all the religious affections, it inspired him with the warmest desires to enter on a course of active consecration to the Saviour, in the promulgation of his gospel. Of this, the following extract from a letter to his friend Phillippo, dated August 11th, will bear ample testimony.

"I cannot but rejoice when I consider the surrender which we have made of ourselves to the Lord Jesus Christ. May he accept of our sincere, though unworthy offering; and make us the instruments of turning multitudes of the heathen 'from darkness to light, from the power of Satan unto God.' We feel an earnest concern for the salvation of men,--of them who are 'sitting in darkness,' and perishing for lack of 'vision.' And I trust we both feel an insatiable longing for the glory of God, and for the promotion of the honour of Him who counted not his honour and life too dear a sacrifice, in order to purchase happiness for us. O, that our names may hereafter be grateful sounds in the ears of British Christians and of Hindoo converts, for our devoted and indefatigable exertions in bringing men to Jesus, for the stedfastness of our adherence to him, to his cause, and to the truths of his gospel, and for our success in the missionary enterprize! I am not influenced to say this

from a wish to enjoy popular applause. 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' The incense of human praise is naught to me. I would contemn the man who ascended the pulpit, in the character of a Christian minister, where he should treat only with immortal souls, and who would be concerned to exhibit the gracefulness of his action, to please the gay and tasteful with his flowing style, or to captivate the many by his rhetoric. May we be enabled to despise every object inferior to that of directing sinners to the Lamb of God."

During his residence at Bristol the pecuniary difficulties of the Society led the committee to think of seriously curtailing the outfit of their future agents, and especially in the book department. This was felt by Mr. Burchell to be a great hardship. In purpose, he had given up all for the sake of the common object; and already had he relinquished an excellent business, in which he had every prospect of realizing a handsome competency in the course of a few years. To be deprived, therefore, of such a necessary means of self-improvement, and such a solace under heavy labours, as a good library, seemed to him to be peculiarly trying. In unbosoming himself once more by letter, he thus sums up in the spirit of true heroism:—

"And now, my dear friend, I will tell you what, amidst all, is my joy and support. It is, that the cause in which I am engaged is not the cause of man, but of God; that I am not seeking for myself the accumulation of worldly riches, or the enjoyment of temporal honours, but the welfare of immortal souls; not the advancement of my own glory, but the extension of Messiah's kingdom and the furtherance of his gospel. To suffer for my Lord, yea, to leave my native shores destitute and sorrowful, I will esteem my honour; for, perhaps, it is a presage of future sufferings, a prelude to severer and more fiery trials: therefore, under all, I will make God my strength."

Up to this period, and for more than twelve months after, Mr. Burchell's views were steadily directed to

India as the sphere of his labours. That he might enter on it with every advantage, he had made his private reading and research bear on a knowledge of the country,—its social habits, its superstitions and mythology, and even some of the languages of the east. With all his complaints of the want of time, he had secured leisure to make himself acquainted to a considerable extent, with the Arabic. Pursuing its study unaided and alone, he found it attended with numerous difficulties; but in the hope that it would ultimately tell upon his usefulness in the ministry, or in the work of biblical translation, he patiently continued to toil; regarding himself as under the most stringent obligations to task every faculty, and to consecrate his entire life in the service of his gracious Saviour.

At length the time drew on when he must leave the quiet retirement of college. Not that his residence there had involved him in the condition of a récluse. In common with his fellow students, he had been engaged most Lord's days in the work of preaching the gospel. In this he took unmingled pleasure; and with great fluency and force he dwelt on those doctrines most calculated to subdue the hearts of men to the obedience of faith. Instances of usefulness occasionally came to light, adding fervour to his zeal, and inspiring him with the most devout gratitude. To what extent he was instrumental in the conversion of his hearers, the last judgment alone will reveal. The years he spent in Bristol constituted to him a very happy portion of his life; and in the review of it he made the following record:—

"I trust I shall ever feel grateful for the valuable instructions I there received; as I shall reflect with pleasure on the many happy hours I there enjoyed in the society of my brethren. There have I

been frequently stimulated to zeal, and provoked to increased ardour of devotion; so that, whatever the experience of others may be, I can never regret the day when I entered within the walls of that excellent institution. Never can I forget to pray for its prosperity; or cease to desire that the same spirit of love, and harmony, and piety, which it has been my privileged lot to witness, may distinguish and adorn the successive generations of its inmates; thus preparing them for a kindly and honourable discharge of their ministry among the churches."

During the last year of his studentship, circumstances had occurred in connection with the Jamaica mission, which induced the committee to alter his destination, and to determine on sending him to the beautiful islands of the western hemisphere. With some degree of reluctance he resigned the long and fondly cherished expectation of sharing the labours of the noble band in the east; but, as he had given himself up to be employed wherever the providence of God may direct, he bowed to the decision. Henceforth, the subtleties of Mohammedism and the interests of the turbaned Hindoo gave place, in his thoughts, to the superstitions and sorrows of the captive children of Africa; and he addressed himself to the acquisition of the most accurate information he could obtain respecting them. His heart was the seat of generous impulses and warm affections: and, as he contemplated the down-trodden condition of the negroes in the West Indian colonies, he began to feel springing up within him an earnest desire to proclaim to them that gospel which is the only true catholicon, the only sovereign remedy of human ills and woes. The power of this he had himself proved, and he could not doubt that it would be equally efficacious in purifying the conscience and ennobling the character of the swarthy population of Jamaica.

The season of his departure was somewhat pre-

cipitated by the arrival in this country of Mr. Tripp; and the same circumstance led to his being appointed to reside in the northern part of the island; an appointment pregnant with the most varied and important consequences to himself and others. Could those consequences have been foreseen, they would have given to his ordination an amount of interest beyond that which it actually did possess, under which it would have been all but impossible for him to have borne up. It is a merciful arrangement, that the future is concealed from our view; that, as we cannot anticipate its joys and triumphs, so neither can we its sorrows and perils. An ancient classic sings,

"Quid sit futurum cras fuge quærere."

A greater than the bard of Venusium has said, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof."

The ordination service was solemnized in Bethesda chapel, Trowbridge, Wiltshire, on Tuesday evening, October 14th, 1823. The Rev. Peter Macfarlane, minister of the place, introduced the service, by reading the 72nd Psalm and by prayer; Rev. T. S. Crisp addressed the large assembly from Matthew xiii. 38, "The field is the world;" after which he addressed the usual series of questions to the candidate for the ministerial office; the ordination prayer was offered by Rev. J. Saffery, of Salisbury; Rev. W. Winterbotham gave the charge, which was founded on Romans x. 12—15; Rev. Mr. Seymour, of Bradford, concluded by prayer.

Two circumstances were connected with this service of special interest, and which deserve a passing notice. At a time when the addition of fifty converts in the

course of a year, to any separate branch of a mission, was regarded as extraordinary, the audience were struck by the terms employed by the large hearted Saffery, when, in the ordination prayer presented by him, he desired of God that "he would not withdraw his servant from the field of labour until he had been instrumental in the conversion of at least ten thousand souls." It would perhaps be impossible to ascertain, with anything like accuracy, the number of those savingly benefited by Mr. Burchell's ministry; but those who have had an opportunity of carefully observing the progress of events have thought that the prayer was little less than prophetic.

In a letter recently received from the Rev. P. Anstie, he mentions the following incident. "The day of your dear brother's ordination I shall never forget; it was a solemn and most deeply interesting service. One circumstance connected with it has probably never reached you; but it will never be forgotten by one of the numerous audience,—he was a truly respectable churchman, and I believe seldom if ever entered a dissenting place of worship. The novelty of the service, however, attracted him on that occasion. I had often conversed with him on religious subjects, and never without lamenting to perceive that all his hopes for eternal happiness rested on the excellence of his own moral and religious character. But, on that memorable evening, God was pleased to open his eyes. He was deeply affected by the whole service, and more particularly by the charge delivered by Mr. Winterbotham. Many delightful conversations I enjoyed afterwards with this new convert, when he lamented his former pharisaical blindness, and rejoiced in the goodness and mercy of God manifested on his behalf. He, with his family, left the church, and lived many

years, maintaining a consistent and honourable course to the end of his days." Thus was a kind of gracious pledge given, that the foregoing prayer should be fulfilled in due time.

On the following evening, an additional service was held in the Rev. Mr. Walton's place of worship; on which occasion the newly ordained minister and his pastor delivered a double lecture. Mr. Burchell chose for his text the apostolic statement, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." (1 John iv. 10.) This scripture was characteristic of the preacher: it was the key-note of his subsequent ministry, all whose varying and rich melodies received their support and sweetness from, as they were ultimately resolvable into, this. It is now the theme of his loftiest song, amidst the unfading splendours of the heavenly world. Mr. Winterbotham's subject was admirably adapted to minister encouragement, not only to his hearers in general, but especially to his young friend, whose course was to be run amidst circumstances of more than ordinary difficulty:—"Kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." (1 Peter i. 5.)

CHAPTER III.

JAMAICA, ITS MORAL CONDITION—COMMENCEMENT OF MISSION—PROPOSAL TO MR. BURCHELL—MARRIAGE—ARRIVES AT MONTEGO BAY—SETTLEMENT—CHURCH FORMED—FIRST BAPTISM—PERSECUTION—VISITS KINGSTON—BIRTH OF A SON.

JAMAICA is one of the largest of that beautiful group of islands, studding the western waters of the Atlantic, called the Antilles. It is nearly of an oval form, being 180 miles long, and 60 in extreme breadth. Its area, containing about 6,400 square miles, is considerably less than that of the county of York; but combines all the elements of the richest and most enchanting scenic loveliness. The blue mountains, intersecting the island from east to west, and rising to the height of from five to eight thousand feet above the level of the sea, are for the most part covered with dense forests, displaying all the luxuriance of tropical vegetation. In the valleys, the grassy savannahs stretch for miles in park-like beauty, diversified with flowery hedge-rows and shrubby thickets. Everywhere the surface, whether rising into hills of unequal elevation, cleft into ravines, or spread out in level and broad pastures, presents objects which captivate the eye and enraptur the heart. Visitors, from whatever part of the world they arrive, feel little difficulty in adopting the description which Columbus, who first brought it to light in 1494, transmitted to his royal patrons;—"These countries as far exceed all others in beauty and con-

veniency, as the sun surpasses the moon in brightness and splendour.'

Through a long succession of ages, however, the moral and social condition of the vari-coloured population of this island, contrasted strongly and most affectingly with its natural scenery. The imported Africans were abandoned to obeah and myalism, and other gross superstitions; and, as the slaves were generally prohibited marriage, so the colonists, in too many instances, were victims of the lowest vices.

In the year 1813, the baptist mission was introduced into this island. A gentleman, residing in the northern part of it, requested the committee to send an agent thither, promising him access to the negroes on his estates. Mr John Rowe, who had been a student at Bristol college, was accordingly sent, and fixed his residence in the town of Falmouth. For a long time, however, he was unable to get permission to hold public worship; and was removed by death just as the prohibition was taken off. It was not until the commencement of 1822 that a successor was appointed, in the person of Mr. Tripp, who had for some years been living in Kingston, but who now took up his abode at Crooked Spring. In consequence of the death of his wife, his own personal illness which followed, and his solicitude for the education of his motherless children, he resolved to revisit his native country. This he did in the spring of 1823.

The committee, deeming the station at Crooked Spring of considerable interest and importance, were unwilling to abandon it; they therefore, about the close of August, proposed to Mr. Burchell that he should go out and occupy it, as soon as the necessary arrangements could be conveniently made. The pleasing representations he had previously received, from

Mr. Tripp, of the prospects of extensive success, as also the urgent claims of the negroes, combined with the Society's inability to afford them immediate aid in case he refused, induced him to promise compliance with the request. The decision which had been arrived at with so much promptitude, admitted of but little delay in being carried into effect.

The ordination solemnity, as we have already seen, took place on the 14th of October. On the 22nd of the same month, Mr. Burchell was united in marriage to Miss Lusty,* a member of the baptist church at Kingstanley, Gloucestershire. The fortnight ensuing was spent in parting visits among his relatives and friends. The last sermon he preached in England, was delivered from the pulpit of his venerable grandfather, in the evening of Lord's day, November 9th, from Zechariah ix. 12, "Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." After service, he left for Kingstanley, and the day following, in company with Mrs. Burchell, for London. Here their stay was barely sufficient to enable them to complete their outfit; as they left again on Monday, the 17th, for Gravesend, where they went on board the *Garland Grove*. Captain Pengelly gave them a most cordi reception; and laid them under lasting obligations his numerous and kind attentions throughout voyage. Painful as had been the scenes thro which they had passed, during the course of the last few days, the first entry in the missionary's journal on

* This lady, of whom it would be gratifying to the writer to mention many things, did propriety permit, had to make her sacrifices in consecrating herself to the missionary life, as well as the subject of this memoir. To say nothing of the endearments of home, and of extensive Christian associations, she voluntarily submitted to the loss of a considerable property which was designed for her, but which, on account of her leaving the country, was angrily devised to another who sustained no relationship to the testator.

board is as follows:—"On retracing the leadings of God's providence, and contemplating his dealings with us, we are constrained to acknowledge that he has brought us by the best way. Yes, 'he hath done all things well.' He has kindly moderated our sorrows, by special manifestations of his presence, and by the application of his word of promise to our peculiar circumstances."

By a gentle course, they dropped down from Gravesend, in the afternoon of the 19th; and anchored at the Nore for the night. The following day they reached the Downs, where they were doomed, by the storms of winter, to spend nearly three weeks in a state of the utmost discomfort and peril. Under date of the 23rd, he writes:—

"This day we held divine service, Captain Pengelly read the church prayers, according to his usual custom; after which, I gave a short discourse. Great attention was manifested by the crew; who conducted themselves during the service with much decorum. My subject was, *the love of Christ towards sinners.* As I parted from the crew, a negro woman (on her return home to Montego Bay) came up, and, having saluted me, said, 'Dat right, massa; me love dat; dat be very good indeed.'"

On the 28th, a heavy gale of wind commenced, which continued through several days with varying degrees of violence, and led to the following entry.

"*December 4th.* Worse and worse. We have had another most tremendous gale of wind; the most violent and disastrous which has been known in the Downs, as the sailors of Deal acknowledge, since the spring of 1817. The wind commenced blowing on Tuesday morning, and continued with increasing fury during the succeeding day and night; but, being off the land, our danger was not so great. Although this was terrific enough, it was nothing in comparison of what we have since experienced. The wind shifted, and got into the S.S.W., the worst possible point in which it could be

for us; in addition to which, the tides were at their highest spring, which greatly augmented the power of the wind over us, and left us without one single circumstance in our favour. About half past ten o'clock, last night, the elements seemed as though they had all conspired to display their combined power and rage. The darkness appeared almost total. The rain pelted down, as though the clouds had burst over us. The lightning flashed around us, as if to make our darkness more intense by its momentary glare, and to appal us yet more by revealing the imminency of our danger. The sea, breaking over our deck, filled our cabin, and the storm roared most terrifically, so as to resemble one continued peal of thunder.

"The wind and sea now commenced a dreadful contest with us, and seemed as if resolved to tear us from our holding ground, and overwhelm us in instant destruction. All the chain of our anchor was thrown out, consisting of one hundred fathoms, to give the anchor more power, and the ship more play, when a dreadful sea, backed by the wind, came up upon us, and hurled us to the end of our chain, giving us such a frightful shock, that I expected we should go by the next wave to the bottom, if we were not already shattered to pieces, of which we were doubtful for a while. After this surge, the vessel shook all over, like a person panic stricken; when followed another heavy sea, and yet another, which tore our chain-cable from its fastening in the ship. This was least of all expected, and threw the whole crew into the utmost consternation; by their alertness, however, in throwing out the other anchor, they saved the chain, as well as again secured us for a while longer. The chain having been again firmly secured, we now possessed double power, two anchors being out; but no long time elapsed, when they were both torn from their holding, and we were set adrift, dragging them after us. This was the time of our greatest peril. Sixty or eighty ships being anchored around us, or driving about by the same storm; no sea room to clear off; no light to enable us to guard against danger;—our doom seemed inevitable. About half-past twelve o'clock, two ships, already entangled with each other, drifted toward us, threatening to involve us too. Had this been the case, the captain said that all three must of necessity been wrecked on the Goodwin Sands, about two miles distant from us; and in that direction the ill-fated vessels were driving. The greatest alarm was felt by all; but, through a merciful providence, they cleared us, and we weathered the rest of the night and storm. We are delighted, and, I trust, grateful, that the former has passed, and the

latter has lulled, and that we have been preserved from death. We have felt with David, 'God was our refuge and strength, a very present help in trouble;' and now we would 'call upon our souls, and all that is within us, to praise his holy name.'

"This morning everything wears a gloomy and desolate aspect. Three ships in sight are dismasted, and have lost a great part of their rigging; others are dismantled; two gone ashore; many missing, which were last night anchored around us. Seven cut their cables, left their anchors, and drove into the north sea. Thirteen more were torn from their holding, and are driven we know not whither. How delighted shall we be, to turn our back on this dreadful station! Although we are only two or three miles from Deal, there is no possibility of getting in there so as to be out of danger.

"To attempt to describe my feelings, during this dreadful night, would be folly. My nerves are tremulously excited; and, indeed, my whole physical system is completely upset for the present. In prospect of the worst, however, my mind was tranquil, and I realized a wonderful degree of support. Had not this been the case, my mental sufferings would have been intolerable. Mrs. Burchell suffered so severely from sickness, that she was rendered insensible to the danger, and knew nothing of it until the morning."

A few additional extracts from the journal may be here inserted, under their respective dates, as not devoid of interest to the general reader; while they serve to bring out to view the character of their writer

"*December 6th.* About noon, a fair wind, blowing from the N.E. sprung up, and has happily liberated us from the Downs, and set us on our voyage. When the breeze set in, it blew so hard, that in getting up our anchor the chain broke, (although the bar of each ring is two inches in diameter,) occasioning the loss of the anchor and twenty fathoms of chain. However, the sails were instantly unfurled, and we took our leave. Eight other vessels moved off in the same direction, presenting a most animated spectacle; every half hour exhibiting a very different aspect, as they changed their course.

"*December 7th.* English channel; off Weymouth. The *Garland Grove* proves herself to be a fast sailer, as we are ahead of nearly

all the vessels that came off with us yesterday. At present, about fifteen are in sight. Passed by Portsmouth this morning, at six o'clock. Could clearly discern the Isle of Wight, at day break. The day has been very fine, so that we have been much on deck. Our thoughts have been busy, about dear friends at home, and their numerous privileges, of which we are now deprived. We have learnt their value from their loss. No service has been held on board to-day, as all hands are required on deck while we continue on the coast. To-night our fine wind is failing us.

"*December 9th.* A foul wind yesterday, as we lay off Plymouth, into which place the captain was wishful to run for a *few* hours, as his wife and family reside there. About noon to-day, the wind again became favourable, when the captain felt it to be his duty to proceed without having realized his wishes. We lost sight of English land, (the last portion of it visible being the Lizard,) as the dusk of evening drew on; and gazed for the last time on the lights, about eight o'clock. This led to many painful reflections, and awakened many acute feelings.

"*December 14th.* Lat. 44°, long. 14°. On Thursday afternoon we entered the Bay of Biscay. The wind had been blowing hard all day, though in our favour; as we entered the bay, it rose to a gale. At the best of times, the sea in the bay is very bad; but, with a heavy wind, it is truly tremendous. No person, who has not seen it, can form any adequate idea of what it is. The pitching and tossing of the ship are equally distressing and alarming. We can neither stand nor sit, excepting as we hold fast on something that is fixed. Our boxes, some of which are large and heavy, tumbled and rolled about as if instinct with life. As we sat in chairs firmly lashed, it was almost amusing to see the poor negro woman dancing and twirling about, as though she could not help it. She was holding to the body of one of the masts, when presently a heavy sea came up, and set the vessel in terrible motion. She did her best to maintain her hold, but to no purpose. Away she was hurled to the other end of the cabin; when, not being sufficiently alert in catching hold of something to stay herself by, she was quickly hurled back again. In a moment or two, almost before she could recover breath, off she goes again; when at length, she was thrown down on the floor, and, after rolling about for a while, succeeded in wedging herself in a nook by the cabin door, until things were a little quieter. It was truly appalling to look out upon the sea, whose waves were foaming and raging and dashing

about, now sending us up into the clouds, and again almost burying us in the deeps. We have no peace ourselves; this minute we are standing, the next thrown hither and thither; nor are we safe, in the chair or on our feet, in bed or otherwise. The gale closed with a heavy storm about midnight, but the wind has continued fair for us ever since, and we are now happily escaped from the bay. We have been very ill, in consequence of so rough a sea, and are still very feeble and prostrate. The captain read prayers to-day, but I was unable to preach; in fact, I was so poorly that I could not even be present at the service.

"*December 21st.* Lat. 31, long. 19°. Have made but little progress westward, during the last week. For two days and a half we were becalmed; at other times, have had contrary winds. We are now got into a very fine climate, so as to give up fires. I preached to-day; the crew were very attentive. I was led to take for my subject the 'omniscience of God,' which seemed very astounding to many of the poor sailors. Some of them looked as if they could not tell what to make of it, or how to credit it. I endeavoured to press upon them the thought, that the eye of God was always upon *them as individuals*, so as to be perfectly acquainted with *all their words, thoughts, and actions*. This was quite a novel theme to several of them, and sounded in their ears 'wonderfully strange.' One poor fellow (an Irishman) looked in the greatest surprise and wonder the whole of the time, and seemed to ask by his countenance, as I uttered sentence by sentence, What in the world will he say next? He wanted to know, 'How can these things be?' O that the word may produce, not merely surprise, but conviction of sin and conversion to God!

"*December 26th.* Yesterday was Christmas day, but one which allowed of little enjoyment. As I was dressing about seven o'clock, the wind, which was already blowing fair and fresh, began to increase, and to threaten us with another gale. The augury was but too surely fulfilled. It raged during the whole day with great fury, so that we were obliged to take in a good part of our sails; we drove, however, nearly two hundred miles in the course of twenty-four hours. The captain read prayers, and I was to have preached, but could not stand on account of the severe motion of the ship. The wind was worse than even in the bay; but, instead of pitching from end to end, we rocked from side to side, which, though less distressing, is far more teasing. The vessel was frequently thrown so completely on her side, as to dip up the water from the sea, and

render the deck as steep as the roof of a house. Sometimes the waves would swell up like a mountain, to the height of thirty feet above us; the next minute the yawning gulf appeared as much or more below us. It was at times very terrifying, and I feared we must capsize. In the midst of all, however, one could not but feel amused to see every thing, living or dead, in the most ceaseless and extraordinary motion. I was sitting in an arm chair that was well lashed, when a sudden and violent sea hurled me out of my supposed security, flinging me on my back to some yards distance. Twice was I so served. Dinner hour at length arrived, and an excellent table was served up, including soup, turkey, ham, and the good old English fare of 'plum pudding.' Soon after we took our places, the ham seemed much disposed to find a seat in Mrs Burchell's lap; it had therefore to be diligently watched. Just as my plate was furnished, a violent roll commenced, when away went my potatoes. In a moment or two, every thing on the table was in motion. Now we were scrambling to secure the viands; now, to secure ourselves. All is confusion. The captain loses his seat, and is sent off without ceremony to the end of the cabin. The turkey, which he had been carving, seemed no longer dead, but was about to take French leave and depart, when it was with difficulty secured. In short, it was a dreadful day, and very much discomposed us. happily, however, as we were more accustomed to the sea, we were in less alarm than on some former occasions. I need not add, we were thinking and talking of dear friends all day long, at least when the ship would allow us to do so; and that we wished them a quieter and happier day than had fallen to our lot.

"*December 28th.* Lat. 24°, long. 38°. Preached to-day; the sailors were very attentive. Saw several flying fish; also, a grampus, or young whale. An American vessel appeared in the distance, homeward bound. We are sailing at a good rate; nearly two hundred miles a day."

Henceforth the course of the voyagers was more tranquil and pleasant. They had left the region of storms behind them. The deep azure sky was gloriously bright over head; the sea as gloriously bright and blue beneath them. The favouring winds, though still strong, were more mild and balmy. All circumstances were more favourable to enjoyment; at the

same time they admitted less of incident. At length, about nine weeks after going on board, and after braving perils of no ordinary magnitude, it was their happiness to drop anchor in Montego Bay, on the 15th of January, 1824. It was the goal of their hopes; it was destined to become the theatre of their self-denying labours, their bitterest trials, and their noblest triumphs.

On landing, Mr. Burchell's first object, agreeably to the instructions of the Committee, was to seek an interview with the Hon. S. Vaughan, one of the proprietors, and the acting attorney of the estates on which Mr. Tripp had been located. In consequence of his being absent in Westmoreland, however, he did not see this gentleman until the 19th, when he received from him a very discouraging account of the position of public affairs and mercantile interests. In fact, he found clouds and darkness where he anticipated sunshine; and was destined to be disciplined by disappointment, where he had looked for immediate success. The movements of the abolition party at home had led to considerable uncertainty in the tenure and value of property in the colonies; the consequences of which were participated by the kindly disposed as well as the hostile portion of the planters. Mr. Vaughan informed him, therefore, that his family had determined on giving up service on one of their estates altogether; and would require his services on the other, viz. Flamstead, only once on every alternate Sunday; and further, that, as the house intended for the missionary had been converted into a hospital for the negroes, he must seek a residence elsewhere.

On the following Lord's day, January 25th, he commenced his labours at Crooked Spring, by preaching from Luke ii. 10, "Behold I bring you good tidings of

great joy." Disappointment, however, awaited him here. Instead of a thronging and eager assembly, which he had been led to expect, the attendance was thin, not exceeding three hundred persons. After the service, he met a few who sustained the office of elders among the professedly religious negroes; but found more to discourage him, in the spiritual condition of those whom they represented, than in all other circumstances combined. It will not awaken surprise, therefore, if he were ready to hang his harp on the willow.

But, how often do the trials and sorrows of God's servants lead on to the happiest of results. They labour and act under the supervision of One who, however mysterious his procedures may appear to us, "seeth the end from the beginning;" the resources of whose wisdom and goodness are inexhaustible; and who with ineffable skill overrules all things to the promotion of the most beneficent ends.

"From seeming evil still educing good,
And better thence again, and better still,
In infinite progression."

Thus Mr. Burchell found it. While the disappointments he had so unexpectedly met with, induced him "to look to himself less and to Christ more, to pray earnestly for divine direction and influence, and to rely on the Saviour alone for present encouragement and ultimate success;" they led him to turn his attention to Montego Bay, as the principal sphere of his ministry. This was the second mercantile town in the island, containing about six thousand inhabitants, romantically situated at the foot of wooded hills, and at the inland extremity of a very beautiful bay: "quite a good looking place, and, like other towns in Jamaica, rapidly

improving."* At this time it had two places of worship; a pretty and well attended church, and premises recently fitted up by the Wesleyans as a chapel. Many baptist negroes resided in the neighbourhood, who had received what little they knew of the gospel from Mr. Moses Baker, a mulatto from New York, who arrived from America about the time that the venerable Dr. Coke visited the island, and laid the foundation of the Wesleyan mission. Here he at once took up his residence.

The next object of his solicitude was a suitable place in which to preach. This he found in the corner house of Church and King Streets, the property of R. Waite, Esq. A much more anxious point yet remained to be settled;—Would he be permitted to occupy it? The minds of the colonists were kindled into resentment by the vigorous action of philanthropists at home, and were warped by the most violent prejudices against resident missionaries. Undeterred by the failure of Mr. Rowe, and committing his cause to Him who can control the waywardness of human hearts, he determined to apply for a licence to the quarter sessions of the parish of St. James, which would be held in the town on Tuesday the 27th instant. Under the auspices of Mr. Vaughan, who acted as chief justice that day, seconded by the kind offices of Capt. Boyd, he happily succeeded in obtaining it; not, however, before it had been intimated to the bench that, in case of refusal, an application would be made to the general court for a mandamus to enforce compliance. "The result awakened equal astonishment among friends and foes." Having made these movements "the subject

* "Gurney's Winter in the West Indies," p. 136. When Mr. Burchell adopted Montego-Bay as his principal station, the population did not exceed the above number; at the time of Mr. Gurney's visit, sixteen years after, it had become doubled.'

of earnest prayer to God for direction," he regarded the success by which they were followed as the interposition of divine Providence in his favour; and, under this impression, he "rejoiced in the prospect of becoming the harbinger of truth and mercy to the inhabitants of the town, multitudes of whom were utterly unconscious of their ruined condition as sinners, and ignorant of the way of salvation revealed in the gospel."

On Lord's day, February 1st, the room was first occupied for religious purposes. The preacher took for his text in the morning, Psalm cxxii. 1; and, in the evening, Psalm lxxxiv. 10, 11. The place was crowded on both occasions. This seems to have arisen from an accidental circumstance,—the absence of the methodist minister from the Bay; many of whose flock availed themselves of the opportunity of hearing the stranger. Next Lord's day morning he fulfilled his engagement at the station in the country, and then returned to town for the remainder of the day. Of this and the next two sabbaths he made the following brief record, which is transcribed for the purpose of showing the actual circumstances under which this branch of the mission was commenced.

"*February 8th.* Preached this afternoon to a most discouraging congregation, not exceeding fifty persons. I felt it very severely after the toil of coming down from Flamstead, or Crooked Spring.

"*February 15th.* This morning the numbers were few, but in the evening more encouraging.

"*February 22nd.* This evening the attendance was late, but considerably increased, the house being three parts full. The people appeared to feel under the word, being very attentive in general, and some much impressed. The appearance of things until now has rather depressed me; but I indulge the hope that the Lord is working with and by me, and will make bare his arm and subdue the people unto himself."

In a letter to his elder brother, written two days after the last date, he thus describes his arrangements and prospects:—"I now preach twice at the Bay every other Sunday, and once on the alternate one. As on the latter I preach in the mountains in the morning, and ride down in the middle of the day ten miles, to preach on the Bay at four o'clock, this proves to be very fatiguing work; and will compel me to keep a gig, or to give up the evening service, which I think would be very unwise. It is, indeed, a small beginning; but 'the day of small things' must not be 'despised.' Capt. Pengelly attends my ministry regularly, as do also some of the sailors. The captain does all he can to assist and encourage me, and proves himself to be a real friend. It is true, I have not much here at present to carry me beyond myself; still, I do not feel discouraged, as I hope things will all be well by and by."

The following Lord's day was one of special solemnity and thrilling interest, being signalized by the formation of a Christian church. Of the baptized negroes, resident in the town and its vicinity, several had come under his notice, whom he examined, as to their views of divine truth and their experimental knowledge of vital religion, with anxious care. The Christianity of a portion of them appeared to be so genuine and unequivocal, that he did not hesitate to unite them in visible fellowship, agreeably to the example and polity of the New Testament. An account of the procedure was transmitted by him to Mr. Dyer, in a letter of the 12th of April, from which the following extract is taken.

"On Sunday, February 29th, I constituted twelve persons, who had been previously baptized, into a church. Others made application; but, not being fully satisfied as to their character, I deemed

it best for them to stay a little longer. This was the most interesting and affecting day to my soul I ever remember, and it appeared to be so to all who were present. Several of the spectators were deeply affected; and some, I hope, savingly wrought upon. After the morning service, those remained who felt inclined, (and they were nearly all;) when, having offered up prayer to the great Head of the church, I briefly stated the object of the meeting, the nature of a Christian church, and the obligations and duties of those who became members of it; and then addressed the candidates from Acts ii. 42. I really think we felt the presence of the Redeemer in the midst of us; nor will the recollection of the day ever be erased from my memory At the close of the service I was almost overcome with fatigue, for the climate is exceedingly oppressive to a new comer; but, to feel as I then felt, and enjoy what I then enjoyed, cheerfully and gladly would I endure equal, or even more fatigue, every day of my life. O that this may prove to be the first-fruits of a glorious harvest!"

Already had Mr. Burchell begun to look around him, and to think of the places "beyond" the immediate locality in which he had found a home. He had not gone to Jamaica with the design of seeking ease, but to work, and unreservedly to throw all his energies into the noblest service that can task human effort and sympathy. Falmouth, twenty miles distant in an easterly direction, and whither Mr. Rowe had been sent ten years before, first took his attention. On inquiry, however, he found that the Wesleyans were about to commence a station there; and, to avoid the appearance of an unfriendly rivalry, he relinquished all thought of it for the present. Looking over the map, his eye lit on Lucea, a town from twenty to twenty-five miles distant to the south-west of Montego Bay. Here was no gospel ministry; and consequently it had a prior claim on any labour he could devote to it. "The place," he writes, "is very dark; and I expect to find it unfriendly to my mission. However, I hope an effectual door may be opened, and sufficient strength

communicated to me; and I will endeavour to do my best there. I think of going in about a fortnight, to make inquiries on the spot; and Captain Pengelly has this day kindly offered to accompany me, and to tender whatever assistance he can. He is personally acquainted with another captain there, who, he thinks, can afford us information. May I be happily able to tell you good news concerning this place, when I write again!"

The state of his mind in a religious point of view, amidst the novel and responsible circumstances in which he found himself, as disclosed in a succeeding letter, was everything which his best friends could desire. Indeed, his personal piety was of the most healthy and vigorous order. There was nothing dubious or feeble about it; it was alike intelligent, warm, and active, impelling him to diligence, and preparing him for success. In a letter to the biographer he expresses himself as follows:—

"It is with pleasure I inform you that I am well in health, happy in my domestic connection, and prospering in my mission. Whilst I have some things to depress, I have more to cheer me; nor do I regard it as one of the least of my mercies, that I am happy in my work, and happy in my Saviour. I trust I can truly say, 'For to me to live is Christ, and to die is gain.' More than ever do I feel the value of the soul, and the preciousness of the Saviour.

'Yes, thou art precious to my soul,
My transport and my trust;
Jewels to thee are gaudy toys,
And gold is sordid dust.'

I feel that I love him; but I want to love him more, and to possess more of his spirit. I am enabled to cast my care upon him, and to commit myself to his keeping. My hope, I think, is wholly fixed on Christ, and he is the rock of my salvation. The world has fewer attractions for me, and heaven more. Sin becomes increasingly irksome and intolerable, and religion more pleasant.

Earth has less charms, and Jesus is altogether lovely. My only desire is to live to him; and I think I am willing to live as long as he has anything for me to do, and to die when I have done his pleasure.

O for more zeal to improve my fleeting moments, and for an habitual preparedness to depart when the summons shall come! If a man, concerned for his best and highest interests, wishes to enjoy real repose of mind in Jamaica, it is secured only by living as one who is expecting death; for truly may it be said,

> Our life is ever on the wing
> And death is ever nigh!'

"About a month since I received a letter from brother Knibb,* stating what excellent health he enjoyed. What then was my surprise, as I came out of my chamber last Sunday morning, and was going to the early prayer meeting, to learn that Knibb was no more! He had died on the previous Sunday, and was laid in the silent grave the day following. I feel and regret his loss; he was a good man, a useful and promising character. The climate of this island is very unfriendly to Europeans, and renders necessary on their part the most incessant care. However, all we have to do is, to cast ourselves upon God. Mr Allen, a Wesleyan missionary, arrived with two others, five weeks ago. One of them was appointed to Montego Bay, was taken ill, and died within three weeks of his arrival. Truly it may be said of us, 'In the midst of life we are in death.'"

Such were the principles and circumstances under which the labours at the Bay were prosecuted; and, as time rolled on, prospects brightened and became more encouraging. The empty benches in the preaching room gradually filled, until at length more had to be provided, and even standing room could not be obtained for the numbers who came to hear. Nor did they attend in vain. Under the influence of the truth indifference gave place to anxious solicitude; and prejudice gradually softened down. In a letter to the Rev. Mr. Macfarlane, of Trowbridge, he thus describes the change which was passing on the face of things,

* The elder and amiable brother of the noble-hearted William Knibb

and the effects produced by the word upon the heart and conduct of several persons :—

"For a few weeks after I commenced preaching the good news of salvation by Jesus Christ, everything wore a discouraging aspect. The gospel seemed an unwelcome message; and so completely opposed did it prove to the prevailing practices, customs, and prejudices of all kinds of people, that, instead of being welcomed as the gospel of the grace of God, few would enter the house, and most felt disposed to keep altogether out of hearing. However, many sabbaths did not pass, before I was led to hope that the word of the Lord was owned and blessed by him; and my prospects generally assumed a more cheering aspect. The number of hearers weekly increased. Sinners were 'pricked in their hearts;' many anxiously inquired what they should do to be saved; and the gospel was no longer regarded as a thing to be dreaded or slighted. One of the women has since observed to me, that she was long kept back from attending the chapel, from the effects which she understood were generally produced on the 'gospellers,' namely, that no sooner did they come to the chapel, than they gave up buying and selling on Sunday; and dancing, drinking, gambling, and swearing, at all times. As for herself, she could not subsist without the former, and would be miserable without the latter; and that, although she felt much curiosity to visit the place once, she feared to do so lest similar effects should be produced on her. At length, however, she made up her mind to come; 'but,' said she, 'I had not been there an hour, when I began to weep under a sense of my guilt and danger.' On returning home, her convictions and distress somewhat abated. She also began to calculate the loss she would sustain, if she no longer worked, bought, or sold, on the Sunday, which was the only market day; and thought it best, upon the whole, not to repeat her visit in the evening. However, evening came, and she was so wretched that she felt she must go to the chapel again. And now the word of the Lord so affected her, that, irrespective of all consequences, her only concern was to know how she could be pardoned and saved. From this time she felt no inclination to attend scenes of mirth as before; and as for the sabbath, she was so anxious about her soul, that she never thought of the market. She is now a regular attendant among the inquirers. Many other interesting facts I could relate, did the limits of my paper allow me to do so."

The progress of events soon imposed on Mr. Burchell the happy necessity of looking out for other and more spacious premises. These he soon found, and ultimately secured through the kind assistance of Mr. Vaughan and Captain Pengelly. The building, which stood in a large yard, was in the very centre of the town, and in excellent condition. It was originally built for a court-house, and had subsequently been occupied as a theatre and assembly-rooms. By the removal of a temporary partition, a hall was obtained on the second floor, measuring sixty-five feet by twenty-five. Above it was another room, twenty feet by twenty-five, which was capable of being converted into a gallery. This place was opened for public worship on the first Lord's day of April, when the missionary had the pleasure of preaching to a numerous and attentive audience. Previously to this, however, and altogether unknown to him, the building had been most truly consecrated. On the Saturday evening he had engaged a person to remain in it during the night, to keep "watch and ward" over some goods which had been removed into it. Some simple-hearted and devout slaves took advantage of the circumstance, and held a prayer meeting in it the same evening, and a second similar service next morning before daylight, "imploring that the divine blessing may rest upon the ministry of the word, and that the presence of Jesus may be vouchsafed to his people whenever they might assemble." When narrating the incident, and the services which followed, he exclaims, "Oh that in the last day it may be said of many, 'that this and that man was born there!'"

At this period, not less than a hundred persons were under special care and instruction as inquirers; by which denomination is meant persons who had ex-

pressed a deep and anxious concern for their spiritual and eternal interests. The new premises were thronged with attentive congregations. Scarcely a sermon was preached without its being instrumental in awakening the consciences of the careless, and quickening to repentance the "dead in trespasses and sins." The Lord's day morning prayer-meetings, which commenced at six o'clock, were attended by nearly two hundred worshippers; some of whom had come a distance of ten or fifteen miles, and others, from eagerness of desire to be present, were there an hour before the service commenced. The little church was instant and earnest in intercession for a blessing; numerous applications were made for baptism; and all things conspired to furnish unequivocal intimations, that God was about to arise and plead his own cause.

Lord's day, June 6th, was a season of incessant, varied, but delightful labour: rendered memorable by the first administration of the ordinance of believers' baptism. The spot selected was that where the Barnet river discharges itself into the sea, about a mile from the town. The service was commenced by a brief exhortation, followed by prayer; after which Mr. Burchell immersed thirty-three persons on a profession of their faith in Jesus Christ. Respecting the candidates he says, that he had "previously received from them a statement of their religious experience, had carefully questioned them to ascertain the nature of their doctrinal sentiments, and had received satisfactory information concerning their character from those who knew them." And great must have been his joy on the occasion, as he contemplated these the first-fruits of his ministry, and led them onward in the path of Christian obedience. From prudential reasons, the baptismal

service was held at the early hour of four o'clock in the morning;

"Lest, from the largeness of the crowd which would have assembled together at a later hour, to witness the administration of an ordinance which they had never before seen, tumult and disorder might have ensued. As it was, (he adds,) I was not without my fears, though they all proved groundless; for, a more peaceable concourse I never witnessed, even in England. The greatest decorum prevailed throughout; during the ceremony there was scarcely a word spoken; in short, there was as much seriousness of manner as is usually witnessed in a chapel; and, at the close, all departed in the utmost order. I can truly say, that I found it good to be there, and I trust the presence of the Lord was with us. At six o'clock we held our prayer-meeting, when there must have been three or four hundred persons present, who appeared much interested. At ten o'clock I preached to a large and serious audience, from Luke xxii. 19, "This do in remembrance of me;" after which, I had the pleasure of receiving into church-fellowship the persons who had been baptized, and administered the ordinance of the Lord's supper for the first time to the church. A more solemn and affecting season I think I never realised. Truly was it "a time of refreshing from the presence of the Lord." And whilst we contemplated a dying Redeemer, and partook of the memorials of his love, we sat in wondering amazement, now weeping, now rejoicing. At the conclusion of the service, we were under the painful necessity of excluding one from the church, for non attendance and disorderly conduct; thus is pleasure mingled with pain, and exultation chastened by disappointment and sorrow. How active is the great enemy in sowing tares among the wheat! May the Lord defeat his efforts, and counteract all his influences and designs. In the evening I preached, by the desire of many, a sermon on the subject of baptism, from John iii. 23; in the course of which, I assigned the reasons why we followed the practice of immersion, and baptized only believers. At the commencement I felt much fatigued, from previous engagements; but I was greatly strengthened, and enabled to proceed with some pleasure to myself, and, I trust, profit to others. May the Lord grant that this first addition to his church here may prove to be but the beginning of harvest; and, in due time, 'make this little one to become a thou-

sand!' May he bless his word to the conversion of sinners, the increase of his church, and the extension of his truth!"

The engagements of this hallowed day gave great offence to the white population, and awakened in them a spirit of virulent opposition; or rather, they were seized on as furnishing a favourable opportunity of evincing feelings which had previously existed, but had hitherto been kept under restraint. For some weeks past the utmost jealousy of religious sects and movements had been cherished in the town, principally by the officiousness of Mr. Coates, a magistrate, and editor of the Montego Bay Gazette: so that constables and spies had been employed to parade the streets, and to mark the slightest deviation from legal propriety. Aware of this fact, Mr. Burchell had observed the most rigid caution; forbidding the negroes connected with the little church under his care, to hold meetings among themselves of any description, or to call upon him after night-fall. So scrupulous had he been on these points, that Mr. Radcliffe, a Wesleyan missionary, undertook to reprove him for being "cautious to an extreme." What then must have been his surprise when, on Monday morning, June 7th, he received, through the medium of the common constable, a summons issued by the clerk of the peace, commanding him to appear before the magistrates at the court-house on the following day, to answer charges of a severe and dangerous nature; particularly, "holding unlawful meetings at night of slaves?"

In accordance with the terms of this peremptory order, he made his appearance at the court-house on Tuesday morning, at ten o'clock; his mind full of perplexity, being unconscious to what "meetings" the magistrates could refer; knowing at the same time that

he had, on no occasion, held a meeting of any description after night. He found on the bench, the Rev. Mr. Jenkins, vicar, and his curate, the Rev. Mr. Towton; together with Messrs. Grey, Coates, Guthrie, Montague, and Watt. Mr. Grey opened the business, by stating that they had received information against him, to the effect that he had been in the habit of holding unlawful meetings and preaching to the slaves at night; and that, in addition, he had baptized on the preceding Sunday in the river Bay before day, and had baptized negroes without their owners' permission. The first charge he denied *in toto*; and assigned reasons for selecting so early an hour for baptism, with which all the magistrates appeared well satisfied, with the exception of Mr. Coates; who said, that "as it was an hour not allowed by law for slaves to assemble together, the missionary must not, at any future time, attend to the ordinance earlier than five o'clock." The rest shall be told in the terms of a brief diary which was then kept, but which the writer was soon obliged to discontinue for want of leisure.

"'I requested, therefore, as many loose and disorderly persons might assemble at a later hour than four, and create confusion and tumult, that constables might be allowed to be present to preserve order, as I could not be otherwise responsible for the good or bad conduct of spectators.'

"*Mr. Coates.* 'We *will* furnish constables, but it shall be to apprehend any that might be found about the streets earlier than five o'clock. And now, sir, had you received papers from the owners of the slaves, giving you permission to baptize them?'

"*Missionary.* 'No, sir.'

"*Mr. Coates.* But you are aware that you have no right to baptize them, without such permission.'

Missionary. 'I am not aware there is any law to prevent my baptizing any who apply to me for that holy ordinance.'

"*Mr. Guthrie.* 'Is it not reasonable to have such permission first?'

"*Missionary.* 'I am not as yet sensible of it.'

"*Mr. Coates.* 'But, sir, there is a law.'

"*Missionary.* 'Show me the law, sir, and I shall be convinced, and will desist accordingly.'

"*Mr. Coates.* 'Do not you credit our word?'

"*Missionary.* 'You say there is a law, and I suppose you have authority for such a statement. I only wish to see that authority, and I shall be convinced.'

"*Mr. Coates.* (*In an angry tone.*) 'Bring hither the book of the Consolidated Slave Act.' It was brought; and Mr. Guthrie read a passage to the effect, that owners of slaves should use their endeavours to instruct them, and should then bring them to the clergyman for baptism.

"*Missionary.* 'That does not come to the point.'

"*Mr. Coates.* 'Is it a reasonable thing, that you should come and re-baptize our negroes without permission; and lead them to think their former baptism will not stand; thus confounding and misleading them in matters of religion?'

"*Missionary.* 'When I applied to the magistrates at quarter sessions, I did not conceal my principles. I applied as a baptist missionary for a licence, and the licence was granted me under that character. The magistrates knew that, as a baptist, I considered sprinkling to be no baptism, and christening to be no scriptural ordinance; and that therefore I should baptize, -not re-baptize,—such persons who applied, and whose character was approved.'

"*Mr. Coates.* 'You re-baptized several last Sunday, whom the clergyman had previously baptized.'

"*Missionary.* 'I re-baptized none; for sprinkling is not baptism.'

"*Mr. Guthrie.* 'We had better not enter into any theological dispute.'

"*Mr. Watt.* 'What name do you give them, when you baptize them again?

"*Missionary.* 'I do not christen them, and give them a name; but baptize them on a profession of their faith in Christ.'

"*Mr. Watt.* 'I know a clergyman (mentioning his name,) who would never baptize any without the owner's permission; because the law would not allow him.'

"*Missionary.* 'That is, because it was his opinion that the law did not so allow; and I baptize without permission, because I am not convinced that the law prohibits me from so doing; therefore,

until the law be shown, it is equally a matter of personal opinion in both cases.'

"*Mr. Watt.* 'It is not of mere opinion.'

"*Missionary.* 'Then show me the law.' The subject was now referred to the rev. vicar, whose dictum would of course decide the point, and set all possible doubts at rest. He instantly stood forward, anger frowning on his brow and flashing from his eyes; and, in indignant tones of voice, and with measured solemnity of style, thus delivered himself:

"*Rev. Vicar.* 'Never, since I came on the island, have I ever thought of baptizing a negro without the owner's permission; nor have any other clergymen of the established church.'

"*Missionary.* 'That is your custom; but it is only custom, and that is no law.'

"*Mr. Coates.* 'Custom is law.'

"*Missionary.* 'I venture to differ, and to affirm that custom is not law.'

"*Mr. Coates.* 'Custom is the law of the island.'

"*Missionary.* 'Produce the Act of Assembly which states, that custom is the law of the island.

"*Mr. Coates.* 'No person ever attempted to baptize before, without the owner's leave.'

"*Missionary.* 'This is a mistake, for all our preachers in Kingston do so. I can also adduce cases in this parish to the same point. Mr. Gordon's negroes had been baptized at Flamstead without his permission being asked, and at a time when he opposed their attendance upon religious services. This opposition he maintained for a considerable time; but, being afterwards convinced that those who had been baptized were his most orderly and steady negroes, he gave a full and general consent for them to attend.'

"*Mr. Guthrie.* 'Mr. Gordon, then, gave a general permission.'

"*Missionary.* 'Yes, sir; but that is not the point to be established. I affirm, and can prove, that at a time when he even opposed their attendance on religious ordinances, many of his negroes were baptized without consulting him.'

"*Mr. Coates.* 'But you have no right, nor will the law allow you, to baptize the negroes without permission.'

"*Missionary.* 'I am anxious that that enactment should be produced, as it is my desire to act according to the law.'

"Mr. Coates now called upon the clerk of the peace, and the senior constable, to show the law; but it could not be found.

"*Mr. Guthrie.* 'Let that matter remain for further investigation. In the mean time, Mr. Burchell will not baptize any person without permission.'

"*Missionary.* 'Being anxious to do nothing contrary to the law, I am willing to agree not to baptize without permission, until the subject shall have been investigated.'

"*Mr. Guthrie.* 'It shall be investigated at the next vestry meeting, but still, you may as well comply with the request, as no owner would deny you.'

"*Mr. Coates.* 'Indeed they would; for I would.'

"*Mr. Grey.* 'And so would I.'

"*Mr. Coates.* 'Have you not, in your church, some negroes who are preachers?'

"*Missionary.* 'I have no one such.'

"*Mr. Coates.* 'Then you have elders.'

"*Missionary.* 'I have no elder.'

"*Mr. Coates.* 'But you have some teachers among you, who are authorized to hold meetings, and to make proselytes.'

"*Missionary.* 'I have nothing of the kind: nor is there any meeting held among the negroes who attend on my ministry, to the best of my knowledge. Having heard, some time since, that there were private meetings, I called together the persons who kept them, and stated to them that I would not sanction their proceedings; and that, if they persisted, I would separate them from the church.'

"*Mr. Coates.* 'But you have authorized teachers in your society.'

"*Missionary.* 'I have none.

"*Mr. Coates.* 'Is not Tom Powel, called Parson Charles, one of your people? He has for years continued to hold preaching meetings, and still does so.'

"*Missionary.* 'Tom Powel is nothing to me, nor to the society, nor am I responsible for his conduct.'

"*Mr. Coates.* 'Tom Powel attends your chapel, and certainly is one of your society.'

"*Missionary.* 'He attends the chapel, because we can close the doors against no one; but he has no connection with the society. He applied some time since to become a member, but I rejected him expressly on the grounds of holding these meetings.'

"*Mr. Coates.* 'Is not Jos. Ismey one of your society?'

"*Missionary.* 'Yes.'

"*Mr. Coates.* 'He holds these meetings, and has done so for

years; and has considerable influence over the minds of negroes, in persuading them to attend the chapel.'

"*Missionary.* 'I believe he did; but not since I prohibited him.'

"*Mr. Coates.* 'You seem to know nothing about it; but I can know; and I know that he has, and not a week since.'

"*Missionary.* 'I can do no more than I have done. If after all he still holds meetings, it is not with my knowledge or sanction; and therefore he alone is responsible for his misconduct. Were I convinced of the truth of the statement, I should adopt measures immediately.'

"*Mr. Coates.* 'Mr. Burchell, would you make an example of one against whom you could prove it, by expelling him from the society?'

"*Missionary.* 'Yes, sir.'

"*Mr. Coates.* 'Then we shall expect you will do so.'"

After a very lengthened colloquy, in which the above and much more passed between the respective parties, Mr. Burchell, bidding the magistrates "good morning," retired to his home, supposing that all was now over, excepting a further scrutiny of the island laws respecting baptism, which was to take place at the next vestry meeting. He was not, however, to get off so easily. On the following Monday he was again called to appear at the court-house; and as, in the first instance, he had been found to be less flexible than was anticipated in the presence of five or six officials, the bench was now crowded with from twenty to twenty-five. Another mode of treatment was also to be adopted, in reference to the obnoxious nonconformist. The hope was cherished that, if he could not be silenced by mere magisterial authority, he might be thrown off his guard and stung into violence by insult and indignity. He was accordingly summoned, not by a written document from the clerk of the peace, but by the verbal message of a common constable.

"Thus (he says in a letter to Mr. Dyer,) a slave would be called to appear before a court of magistrates; but no Englishman, except

a missionary, would be treated with so much contempt. I made my appearance, however; and after having been kept waiting for some considerable time, I was ordered, through the same insulting medium, to leave the court and to be within calling until sent for; the gentlemen not having deigned to notice me, or to say whether or not my presence would be required. For two hours I was held in suspense, walking to and fro about the premises; the object of general observation and remark to a gazing and not too courteous crowd. At length I was called to appear. My licence and other papers were demanded, which I produced. On examining them, they made the notable discovery that my licence gave me no specific authority to baptize. Several very offensive enactments were then read, which they supposed *must* satisfy me. I was almost ready to think so too, but yet wished to know something more about them; observing at the same time, that if they were still in force, they proved too much; for then their worships, and all other similar courts, were acting in violation of them, by licensing any person whatever to preach.

"*Mr. Reynolds.* 'We license you under the Toleration Act.'

"*Missionary.* 'You acknowledge, then, that the Toleration Act extends to this island; and, if so, these enactments of the House of Assembly are all nugatory. But, I will say further:—When you read me those enactments of Assembly, you knew, according to your own admission, that the Toleration Act was of force here; yet you must be aware, that these island laws and the Toleration Act cannot be co-existent. I ask, therefore, are these laws admitted to be valid? If not, (and I venture to think this is the fact,) what was your design in producing them?'

"I pertinaciously adhered to the first question, and would not allow myself to be driven from it; when it transpired, that these colonial laws had been passed, and re-passed, in the House of Assembly some years back, but had been disallowed by the government at home; consequently, they were of no force. Finding themselves baffled thus far, they adopted and promulgated from the bench, an arbitrary decision that I should not baptize any negroes without the permission of the owners. When I attempted to point out the injustice and illegality of such a procedure, they would not allow me to proceed. I then inquired, whether this prohibition extended to pædobaptist dissenters. The answer was, 'No;' inasmuch as their mode did not differ from that of the established church. I was about to make some remarks on this part of their

conduct, when they scornfully refused to hear what I had to say, and, instantly rising, left the room. In short, had I been a slave, the meanest possible form of existence in their estimation, I could not have been treated with greater contumely and more deliberate insult."

The public journalists, animated by the same hostile spirit, came forward in support of the magistracy with lengthy articles of calumny and abuse; and, from week to week, poured out the vials of their wrath on the devoted head of the so-called "schismatic." "Let the magistrates," said one, "put down the evils of sectarian cant, banish from our shores the baneful pest, and the country will again become morally healthy. Remove the cause, and the effect will cease. Allow no evangelical preaching, and we shall fear no further rebellions." * In this undignified and cowardly method of attack on a solitary and all but friendless individual, the Montego Bay Gazette acquired an unenviable notoriety, as might have been anticipated from the conduct of its editor on the magisterial bench. "Consecration of Barnet River, by Parson Burchell," was the title of an early article, of a most irritating and inflammatory kind. Some of the colonists went so far as to insinuate, that the reason why the baptist place of worship was so thronged by negroes, rather than by others, was, that the preacher inculcated doctrines flattering to their vices, or of an insurrectionary character. These reproaches would have been sufficiently painful under any circumstances; they were now all the more damaging, not to say murderous, in

* The writer, in these last words, referred to a recent instance of insubordination among the negroes in the parish of Hanover. His logic, however, appears to have been as inconsequential as his statement of facts was exaggerated; for at this time, there was not a single "evangelical" minister in that district. The entire parish was under the sole influence of "high and dry" churchmen; and yet it was there, rather than elsewhere, where other influences were in operation, that the so-called "rebellion" took place.

consequence of what had lately occurred at Demerara, and the malignity with which the martyr-missionary Smith was pursued to a premature grave.

These several measures had their influence on the congregation, which considerably diminished in numbers; and it was not altogether without cause that Mr. Burchell began to apprehend the possibility of temporary failure. Amidst the violence of the storm, however, he still had one source of consolation, one ground of hope, left to him:—"My Redeemer lives, whose arm is almighty, and who can bring to naught every design of the adversary. My hope is therefore in him,

"'Whose love, in times past, forbids me to think
He'll leave me, at last, in trouble to sink.'"

If harassed from without, he had also anxieties at home. Mrs. Burchell had scarcely known what health was, from the time of her arrival on the island. This aggravated his other sorrows and trials, and led him to say, "The Lord doubtlessly knows what is best for us; but it is sometimes very difficult, when all things seem against us, to *feel* as well as to say, Thy will be done!"

While all was thus dark on the Bay, a gleam of light cheered him at Flamstead. The congregation had so far increased, as to render it necessary to enlarge the chapel to three times its former size, by taking in another part of the house; the whole measuring fifty feet square. As yet, however, from the doubtful piety of many of the members of this native church, he had not felt himself at liberty to administer to them the ordinance of the Lord's supper; and, before he could do so conscientiously, he deemed it necessary by cautious and prudent means somewhat to winnow the

chaff from the wheat. This proved a more difficult enterprise than he expected. At length, he determined on selecting such as walked worthy of the gospel, in order to form them into a new church; and to receive others on application, after having obtained satisfactory information as to their conduct and character.

Here, however, he was not permitted to pursue his holy and benevolent calling without opposition. The spirit which prevailed in the town had diffused itself through the adjacent country districts, and obloquy seemed not unlikely to be succeeded by violence. In writing to his friend Mr. Macfarlane, he therefore says, "Let me then, my dear sir, solicit an interest in your prayers; and, through you, let me also request an interest in the prayers of my brethren and fellow Christians, amongst whom I was set apart to the work of the ministry. Christian friends, 'pray for me:' and, whilst you 'sit under your own vine and fig tree, none daring to make you afraid,' remember those who are labouring amidst many and formidable difficulties, and are under threats of bonds and imprisonment. Pray that an effectual door may be opened, and that the influences of the almighty Spirit may be abundantly poured out upon the servants of the Lord, and the congregations of his people. And, above all, pray that the hearts of his enemies may be turned, yea, converted unto himself!"

While commending himself to the prayers of his brethren at home, and his cause to the care and benediction of his gracious Master, he was not himself inactive. He proposed to respond to some of the newspaper attacks; to give a statement of the magistrates' proceedings, and of the treatment he had received from them; and to discuss the legality of their entire conduct and policy. From this, however,

he was dissuaded by his friend Mr. Vaughan, who promised to notice the subject himself, and urged him to proceed to Kingston. To this course he at once made up his mind, in order to consult with his brethren, and to take the opinion of the attorney-general relative to the prohibition imposed by the magistrates.

After a tedious passage by sea, he at length found himself in the metropolis of the island. Here he had a temporary home under the roof of his friend and fellow student, Mr. Tinson, now the honoured president of the Calabar institution. From Mr Coultart also, who had passed through similarly trying scenes, he met with ready and warmest sympathy. Mr. Phillippo was sent for from Spanish Town, and Mr. Phillips from Annotta Bay; both were personal friends, and the latter had been a college companion. Having all met, and carefully considered the circumstances in which the mission was placed, they first of all resolved to form their churches into an association, on the principles of similar institutions at home, and to hold annual meetings for general business and religious services at the different stations alternately;—the first to be held on the Monday in the Christmas week of the current year at Kingston, when the ministers of Annotta Bay and Montego Bay were to preach, and Mr. Coultart was to draw up a circular letter;—the second to be held at Montego Bay in the corresponding week of the year following. Their next resolve was, to apply to the attorney-general and the chief justice for information respecting the Toleration Act, the power of the magistracy to refuse licences, and to impose restrictions, &c. These queries were drawn up by a counseller, whom the brethren employed, and forwarded to the before-mentioned law officers, befor-

Mr. Burchell returned home. They also determined to write to the society in England, and to urge a similar application for information to the officers of the crown. In a letter to his elder brother, in which he gives an account of this his first visit to Kingston, and first interview with his missionary brethren, he says,—

"It will not do to be too tame under our difficulties and trials. It is true, that, by opposing injurious and unjust impositions, we may subject ourselves to further contumely and fiercer persecution, but better endure this than involve our churches in inextricable difficulties and possible extinction, and, by yielding too easily, be deemed by our successors a hindrance if not a curse. What would dissenters have been in England now, but for the firmness of the puritans and nonconformists in defence of their rights! I hope we shall not prove ourselves unworthy descendants and representatives of those good and venerable men. I remember what He said, who is now enthroned in heaven, to his persecuting judge in the hour of his sorrows, 'Thou hast no power at all, except it be given thee from above.' He is not now unobservant or unmindful of his servants in the day of their trouble. Our opponents may rage and threaten; but 'He who sitteth in the heavens shall laugh: the Lord shall have them in derision.'"

Alive to the interests of all classes, Mr. Burchell, on his return to Montego Bay, projected a plan for the special benefit of such of the brown population as attended on his ministry. His preaching had drawn around him a considerable number of young persons of inquiring and comparatively intelligent minds. Desirous of engaging their attention yet further, of giving a right direction to their thinking, and of promoting lofty conceptions of the claims which the gospel advanced on the affections of their hearts and the consecrated obedience of their lives, he commenced, on Thursday the 1st of September, a course of lectures on the Evidences of Christianity. These were prepared with considerable care; and, under the divine blessing, were followed by favourable results.

About the close of the same month, an event occurred of no small interest to him,—the birth of his first child and only son. The joy of the occasion, however, was severely chastened by mental anxiety and anguish of spirit. The life of both mother and infant was threatened, and for several days the medical attendants held out but little hope of preservation. Writing to Mr. Dyer, a fortnight afterwards, he thus gave expression to his sentiments and feelings:—

"It was truly painful to see the dear little fellow suffer so severely and so long. At length care and medicine proved availing; and, in answer to prayer, the Lord graciously restored him to us. He is now doing well. Poor little boy! He has soon begun to taste the bitterness of sorrow, and to prove the malignancy of the evil of sin. My joys were now revived, but only to receive a greater shock. Symptoms of fever appeared in Mrs. Burchell, which, for several days, baffled all skill, and at length extinguished hope in all. The dear sufferer was sensible of her danger, and urged me to resign myself to the will of God. My feelings, on this occasion, may be more easily conceived than described. I felt my case to be peculiarly trying,—surrounded by bitter foes, remote from sympathizing friends, and on the point of losing one whom I held most dear. Scarcely could I help saying with Jacob, 'All these things are against me!' But I prayed the Lord to make me submissive to his will, whatever it might be; and he supported me. O my dear sir, 'tis in the near prospect of death, and in these hours of distress, that the truth and efficacy and value of religion are seen and felt. What besides can minister such consolation in times of bitter sorrow! What else can contribute such patience in affliction, and such resignation and peace in view of the king of terrors?"

For some considerable time after this, hope and fear continued alternately to prevail. Such was the state of extreme weakness to which Mrs. Burchell was reduced, that, during five successive sabbaths, the public services at the Bay had to be given up, in consequence of her not being able to endure the sound of the preacher's voice. On her partial recovery she

was removed into the country, in the cherished expectation of accelerating her convalescence. The process, however, proved to be a very slow one; and was rendered all the more so from the difficulties which attended her husband's course, and impeded the progress of that cause which was supremely dear to the heart of both These difficulties, indeed, seemed to augment in number, to spring up from quarters least of all suspected, and to assume an increasingly formidable aspect, as time advanced; so that the first year of their mission life, which had commenced in storms, and throughout had presented striking vicissitudes, terminated amidst clouds of gloom and ominous shadows.

CHAPTER IV.

DIFFICULTIES – COLONIAL OPPOSITION — NARROW ESCAPE — VISITS KINGSTON — BAPTISM — CHURCH FORMED AT FLAMSTEAD — DISCOURAGEMENTS FROM HOME — SUCCESS — ILLNESS — FRESH OPENINGS —SAM AND HIS FIDDLE.

THE year 1825 commenced darkly and inauspiciously. Sources of anxiety and discouragement existed in most quarters; and, look where he would, the missionary found himself confronted with difficulty. "I am now entering," said he, "on another year: and, what steps to take, what course to pursue, I am at a loss to know, for the farther I look forwards the gloomier apparently is the prospect." To appreciate his difficulties, and the consequent need in which he stood of divine guidance and support, we must briefly glance at the circumstances in which he found himself placed. Over some of these we would gladly draw a vail, did not historical fidelity demand a passing reference to them.

Those who have been chiefly familiar with the more prosperous condition of the baptist missions in Jamaica, within the last few years, can have little idea of the obstacles of every kind with which the early agents of the society had to contend, at least in the western part of the island. The ritual peculiarity by which the denomination is distinguished, rendered Mr. Burchell distasteful to Christian brethren who differed from him; and they were not always careful to hold their prejudices in check. One of them, and himself

a missionary, scrupled not to furnish the irritable editor of the Montego Bay Gazette with the details of the olden Munster tale, the odium of which was sought to be attached to the baptists of the present day; and afterwards condescended to correct the entire article for the press. Others practised on the ignorance of the negroes by representing them as the followers of John the forerunner of our Lord; that John and Christ were the leaders of two distinct religious bodies: that the baptists were disciples of the former, and the pædobaptists of the latter: from which it was inferred that the baptists were not Christians. "After preaching at the Bay," says Mr. Burchell, "the following observation has been repeatedly made to me, by different persons and with no small degree of surprise: 'Why, massa, you preach from the Christian's bible, the same as the church of England and the methodist ministers; you tell us the same things, and preach about the same Christ. I heard you were a baptist!' At first I attributed this to the ignorance of the coloured people; but, in the end, had ample reason to believe that it was traceable to the representations of persons who knew better."

That the enemies of the cross should oppose evangelical efforts was not to be wondered at, however deeply to be regretted. The following extract from a letter, dated the 18th of January, and addressed to Mr. Dyer, will show that their opposition was systematic and formidable, in accordance with the suggestion of a public print, that, "since the magistrates will not proceed so far as could be wished, the colonists must take the law into their own hands."

"Opposition is not quite so clamorous as it was, but I think equally inveterate. Every effort is used to keep the negroes from the chapels, and to crush the rising cause. It sometimes makes my

heart almost bleed, to hear their tales of distress and sufferings on account of the gospel; and when I think that the condition of the poor people is rendered, for the time, more irksome on my account, I am ready to fly from the scene altogether. On one estate, whence we had many coloured attendants, the superiors, having failed by other and harsh means to keep them from the chapel, applied to the curate to visit the property, and to preach on those Sunday mornings when I am at the Bay. This has proved a more effectual method of retaining them at home, as the overseer has been careful to notice who were absent, and especially such as were suspected of attending on my ministry. The consequence is, that now, instead of seeing from fifty to eighty of them in our place of worship, only three or four are able to steal away from home at a time. On another estate, I understand the overseer, as the lesser of two evils, although himself a wicked, swearing man, undertakes to read the church prayers, in order to prevent the people from coming to the dissenting chapels. Thus, where twenty or thirty formerly attended, there are now two or three, and those only occasionally.

"On the Bay, the colonists adopt the following means. The domestic slaves are sent up, on the Sunday, into the country, to work in the field, where they are far enough from all religious services, are worked hard, and treated with severity. This is a peculiar hardship to such as are accustomed to the town and to house labour, and is felt to be a far greater punishment than flogging; but, indeed, it is the general prelude to flogging, as it is known that they do not understand field labour; yet they are treated as though brought up to it. Hence they are threatened,—'If you do not leave off going to the chapel, I'll work you, or beat you, out of your religion!' Some are kept away under the threat of thirty-nine lashes; and others are sent to the workhouse, which is considered much worse than flogging.

"There is also another method of opposition adopted in the country, which, if persevered in, must operate as an effectual bar to the interests of the station at Flamstead. It seems the overseers are instructed to apprehend negroes who attend the service there, and send them to the workhouse, under the pretext of suspecting them to be runaways; and I understand that negroes, found travelling the country without papers of permission from their owners, may be legally treated thus. This however is seldom done, as negroes, on their own days, travel all over the country without

papers and without interruption; runaways being generally detected with ease. Well, sir, two or three Sundays since, a negro, (and a superior one too, and consequently far enough from being a suspicious character,) on his return homeward from the chapel, was apprehended by an overseer of an adjoining estate, put into the stocks for the day, and the day following sent to the workhouse as a runaway. His owner hearing of it, sent for him on the Tuesday; but, as yet, I have not heard what he said to him. At any rate, this gives the owner or the overseer, as the case may be, an opportunity of punishing the negro thus apprehended, and of admonishing the rest: it supplies him with a powerful argument on the side of oppression, namely, that if they persist in going to Flamstead chapel, they will excite his displeasure, and expose themselves to interception, disgrace, and trouble. In the present instance, it will most likely affect fifty negroes; besides which it will be held up as a warning, and employed as an argument, by the overseers on surrounding properties.

"Thus, my dear sir, you see that both wind and tide conspire against us in reference to a country district; and that we must feel grateful if, in any measure, we can maintain our position until their violence is abated. And, in this respect, I trust we can rejoice; for we know the 'Rock' on which we stand is immoveable; and, though we may be alarmed by the blackness of the tempest, the fury of the winds, and the tumult of the waves, yet our foundation is secure. These measures, on the part of opponents, have certainly very much affected my congregation and prospects; yet, not equal to what my fears had led me to anticipate. In fact, I am not left without encouragement, or without hope."

While some of his flock were thus early called to suffer for their attendance on the means of grace, he himself was often exposed to the most imminent peril in his periodical journeys to preach to them the word of life. Whatever improvement subsequent years may have brought to the "highways and byways" of the island, at this time he could never traverse the ten or twelve miles between the Bay and Flamstead without severe labour and much risk. He usually rode on horseback, and his course lay over a mountainous and

rugged district. The valleys in some instances were little more than ravines, and the hills rose precipitously to a majestic altitude. The road often wound up and down the face of these acclivities, sometimes affording the narrowest and most precarious footing to the traveller or his steed. On one occasion, while descending one of the mountain passes, he narrowly escaped destruction. By coming into contact with a projecting ledge of rock, he was suddenly thrown out of his saddle; and, almost before he had time to think of what had occurred, he found himself hanging by the mane of his horse, over a perpendicular precipice of some three hundred feet. The slightest bewilderment on his part, or of restiveness on that of the animal, and he would have been dashed to pieces. Happily, his presence of mind did not forsake him, in this frightful predicament; and the horse, as though conscious of his master's peril, remained perfectly quiet until he had recovered safe standing.

Amidst the anxieties which harassed him in the country, his closing references to the town are in a strain of cheerfulness, such as unlimited confidence in the goodness and ultimate triumph of his cause alone could inspire.

"Let me close with a few general observations, relative to the station on the Bay. And happy am I to say, that our little bark still weathers the storm, with the standard of her King, 'the blood-stained banner of the cross,' waving aloft in the breeze. Not but what she is furiously tossed, and sadly driven about, so that at times we are all but lost. However, our cry is directed to Him

'Who plants his footsteps in the sea,
And rides upon the storm:'

And we trust that, so long as she is freighted with so valuable a treasure as one immortal soul, she will be the object of his compassionate remembrance. Yea, we indulge the hope that,—

though we cannot at present discern him, he is still at the helm, and will conduct us in safety to the haven of repose. Whilst, then, discouragements are alike many and great, we are not in despondence, and there is much that claims our gratitude. The little band proves faithful; their number is increasing; sinners are seen forsaking their iniquities, and heard crying for mercy; the gospel is still 'the power of God unto salvation;' and the Spirit of the Lord is all-sufficient to accomplish the mightiest of divine purposes."

That the terms of this paragraph were not merely rhetorical, will appear from the following corroborative sentences, taken from a letter dated March 10th, and addressed to his elder brother. "I scarcely know what to say concerning the mission here; everything at present is hard up-hill work. . . . I had purposed to baptize several persons last January; but on the evening immediately preceding the day fixed on for the administration of the holy ordinance, a gentleman advised me to postpone the service, in consequence of some unfavourable rumours which had reached him. As some doubt was felt, whether the provisions of the Toleration Act extend to this colony, it became me to be cautious; and accordingly I acted on the suggestion. . . . I am now endeavouring to obtain permission from the owners; but, from the whites I meet with very little encouragement I shall persevere in seeking this; and if, after all, I cannot succeed, I almost think I shall act without permission, and hazard the consequences. The congregation at the Bay still keeps up, and after crop time I expect some considerable increase, particularly if public feeling should be more favourable, or even less hostile."

Undesired and contemned as the presence and services of Mr. Burchell were by the colonists, they led to quickened zeal and augmented effort on the part of episcopalians. And if, on the one hand, these increased activities led to the diminution of his hearers,

or to the multiplication of his difficulties on the other, they did not deprive him of a holy satisfaction, as he contemplated the benefits which would accrue to the coloured population,—the objects of his warmest solicitude.

"Undesignedly, (he writes to his late venerable tutor, the Rev. Dr. Ryland,) I have been the occasion of an increase of work to the curate; for, instead of his labours being confined to preaching once a week, he has now three or four estates in addition to attend to. The Rev. Mr. B——s, a clergyman sent out by the bishop of London, has also six or seven estates put under his care, from which many negroes used to attend on my ministry. I have heard he is an evangelical clergyman. I was recently in his company, and was pleased with him. In the course of conversation, he told me that the curate and himself had been to hear me; that he quite envied me my congregation; that he had proposed to the rector that service should be held on the Sunday afternoon at church, rather than the establishment should lose so many people; and that he would preach one Sunday if the curate would another,– if not, he would preach every Sunday. Since then, afternoon service has been established. The Rev. Mr. B——e has also four estates committed to his care, from three of which multitudes formerly frequented Flamstead: others are promised him, so soon as he can get out assistance. With him also I am personally acquainted, and find him to be a very excellent man. However these efforts may affect my congregations, (and it is impossible it should be otherwise,) I would rejoice that the gospel is preached to the poor creatures; and, if no further opposition be offered, I shall have no cause to complain, for there is abundant room for three times the present number of ministerial labourers."

From the concurrence of these and many other unfavourable circumstances, the Christmas week had passed over without the meeting being held in Kingston for forming an association, as had been proposed in the preceding autumn. It was subsequently arranged, that the brethren should assemble there in the Easter week; and Mr. Burchell determined on,

sharing the solemnities and pleasures of the season. On the former occasion he had gone round by sea; the uncertainty of sailing vessels, however, of which he had then sufficient proof, having spent a week in beating up, induced him to resolve on performing the present journey by land. This was an undertaking of considerable magnitude, the distance being at least one hundred and twenty miles, and the road unknown to him.* There being no public conveyance, he was obliged to take his own vehicle; and, accompanied by Mrs. Burchell, he accordingly commenced his tour across the island in almost its entire length. Every stage presented new scenes of interest and beauty to his gaze, and inspired his heart with thrilling wonder and pleasure. During the last day's drive, he was perplexed by diverging roads and the absence of signal posts. In one instance he was completely brought to a stand, when a negro opportunely came up. "Friend," said he, "which is the way to Kingston?" "Dat, massa," replied the coloured man, as he pointed to one of the several lines, at the same time setting back a gate which opened on it While thus engaged, the traveller observed a jocund smile playing on the African's countenance: and, suspecting whether all was right, inquired what may be the occasion of his merriment. "Him gone dat way, massa," was the rejoinder, as with irrepressible laughter he pointed in the opposite direction. "Who is gone that way?" "Busha, massa, and him gone like mad!" he replied, with renewed bursts of glee. Mr. Burchell now perceived that the negro had sent a previous traveller in the wrong direction, and asked why he himself should be more favoured. "Because you are massa missionary." "How do you know that?" "You say, *friend!* Busha say, *rascal!* which is the way to Kingston? tell me in a

minute, or I'll flog you. I say, dat. And him gone, massa; gone miles before now; him gone like mad!" He now literally danced and roared with laughter, as he thought of the trick he had played buckra man, in requital of his harsh address; and the last words the missionary could distinguish as he drove on, were, "Him gone like mad!"

Arrived at the end of his journey, he received a cordial welcome from his brethren; with whom, for several days, he enjoyed much Christian communion. Giving an account of the season to Mr. Dyer, he states, "We had a very interesting meeting. In consequence of the circumstances of the mission, we had no preaching service, as was intended; but a series of prayer meetings instead. On Monday, April 4th, at brother Tinson's chapel in Hanover Street; on Tuesday evening, at Port Royal; and, on Wednesday evening, we held one among ourselves: and, truly, it was good to be there. But, as all our pleasures are more or less mingled with sorrow and regret, so it was now, arising from the alarming illness of brother Phillips. However, we besought the Lord for him, and I trust he heard our cry."

In harmony with the devotional character of the meetings held in Kingston, are the following remarks, on his return home, addressed to the same party; the sentiments of which are so just and important, that, as they will never go out of date, so they can scarcely be repeated too often.

"I am not without hope, that the cause of Christ is going on here more encouragingly; and that, notwithstanding every effort against us, we shall be brought through more than conquerors. I do not think there is an increase of friendly feeling, but perhaps a decrease of what is hostile; so that I sometimes fancy that the storm is abating, the clouds are scattering, and that the dawn of a more

peaceful and cheering day is breaking. My dear sir, let me entreat an interest in your prayers. I need myself, and the mission here needs, an interest in the prayers of all the friends of missions, the friends of Christ. I have had, and yet have, many difficulties; but, I may quote the apostle's language as applicable to my own case,—'persecuted, but not forsaken; cast down, but not destroyed.' Indeed, the principal effect resulting from the opposition we have had to sustain, has been a prevention of increase for the time, and the thorough sifting of those who have connected themselves with us. Meanwhile it has made me doubly cautious, to think twice before I speak once, and to look thrice before I take a single step. With the abatement of opposition, my congregation has again begun to improve; every Sunday fresh parties come to us, saying, 'We will go with you, for we perceive that the Lord is with you.' I have the prospect of still further increase, as a considerable spirit of hearing seems to have been excited. O that the Spirit of God may descend, and breathe upon us the breath of life, then 'these dry bones shall live.' Our sails are again set, and we are anxiously looking for some heavenly breeze to speed our way. Pray for us! O! pray for us! My dear sir, I sometimes fear we look for triumph too soon. We wish to rejoice, when putting on the armour, as those who are taking it off are alone justified in doing. What we need then, is more earnest, more united, more persevering 'wrestling with God!' Oh! if Christians at home could be engaged for a little only in missions abroad, they would not merely admit, but *feel* the necessity of increasing prayer."

A few days after penning these lines, Mr. Burchell ventured on the administration of the ordinance of believers' baptism. That he might avoid any unnecessary re-awakening of prejudices, among the residents on the Bay, he retired into the mountain regions of his country station.

The state of affairs at Flamstead, especially among the people who had long been under the ministry of Mr. Baker, the coloured preacher, (a very worthy, but, from circumstances, an illiterate and superstitious man,) had been alike harassing and discouraging; so much so, that Mr. Burchell had refused to recognize them as

a Christian church. Mr. Baker however had now retired from the scene; and his successor set himself vigorously to correct the numerous evils which prevailed. This he found to be no easy task; demanding all the energy, patience, and wisdom he could command. "Oh! my dear brother," he writes, "the prejudices, — the obstinate, headstrong prejudices of ignorance, who can describe them? 'Line upon line, and precept upon precept,' must be a thousand times repeated, before we get an inch in advance. O that they did but hold the truth as tenaciously as they do error! But this latter is always more congenial to the corrupt nature of man than the former. May God, in his infinite mercy, come and order his own cause!" Judicious treatment and sound scriptural instruction were not, however, without their influence. Under the divine blessing, they gradually superinduced a more favourable condition of things; and, at length, Mr. Burchell felt himself justified in constructing a new church out of the better materials of the former society, in combination with new converts, the fruits of his own ministry. The event is thus announced in a letter to the secretary.

"Last Sunday, June 26th, I baptized sixty four persons, on a profession of their faith in Jesus Christ — others are waiting to follow their example. Afterwards I formed the members at Crooked Spring, into a Christian church, and administered the Lord's supper to them for the first time since I have been here. It was an affecting season. Many were in tears the whole of the time; and, at the conclusion of the solemnity, several anxiously inquired when I would repeat it, hoping it might be at no very distant period."

The events of this day rendered it, not only desirable, but necessary, for him to give greater attention and a larger amount of services to this out-station than he

had hitherto done; and, with the concurrence of his excellent friend and generous patron, the Hon. S. Vaughan, who resided in the locality, he determined to preach there twice instead of once every alternate Lord's day. Gratifying as such an arrangement was to the party who would reap the advantage of it, it was not free from serious objection as it regarded the friends at the Bay. These were rapidly multiplying in number, every month witnessing a considerable augmentation of them. Mr. Burchell's ministry was beginning to tell upon the public; and the hearts of many were affected by the truth he proclaimed. It was with no small regret, therefore, that he contemplated the restriction instead of the enlargement of his labours in a town of so much importance. Yet there was no alternative. He was destitute of a coadjutor, who might supply his lack of services in any case; and the place of worship on the Bay had consequently to be closed every other week. This led him to press upon the committee at home what, with a view to the formation of day and Sunday schools, he had already mentioned in several recent letters, the increase of agency. Writing to Mr. Dyer, he says, "Let me, then, my dear sir, now urge what I have already requested,—additional help. Send out, at once, two more missionaries at least. Do not think that you will not be able to find them. I cannot suppose that the 'Lord of the harvest' has opened so wide a field to allow it, after all, to be abandoned to neglect. I cannot believe that he has excited so strong a desire for religious instruction, to doom it to disappointment."

Notwithstanding all the disadvantages of less frequent services, the congregation still continued to multiply. The place which had been fitted up for worship was so

crowded, as to render the heat excessive. This began to operate injuriously on the preacher's health; at every service he took fresh cold; and the middle of the week often passed before he recovered from the effects of his Lord's day's labours. Yet, while thus suffering from the amount of unaided toils in which he was already engaged, he longed to enlarge his sphere of action. His bosom glowed with zeal for the Saviour's honour, and compassion for the souls of men. "Here is Falmouth to windward," he writes to his brother, "and Lucea to leeward of me, both crying in my ears, 'Come over and help us!' What can I do? It distresses me that I cannot move. I have also the prospect of an interesting opening in Westmoreland, which would introduce the gospel to Savanna-la-Mar. Still, I cannot move." A few days after he had penned these words, some of the Falmouth friends called upon him, and entreated that, if he could not visit them himself, he would obtain a preacher for them. "Do massa! do massa, let us carry home one word good!" were the terms of their artless but touching appeal; and when he promised them he would try to do his best, they wept for joy. Under this pressure of spirit, he again addressed himself to the secretary:—

"I would be satisfied to live in a hovel, and to feed upon yams and bread, rather than be denied additional missionaries; for there is every prospect of their succeeding, and doing the greatest good. My dear sir, God is for us; he is opening 'a wide and effectual door.' Send out missionaries! He will take care of them when here, and will enable you to supply them with bread and cheese. Urgent as I am, however, I would say with Mr. Judson, 'Use the greatest caution. One wrong headed, conscientiously obstinate man, would ruin us. Humble, quiet, persevering men; men of sound, sterling talents, and of decent accomplishments; men of an amiable, yielding

temper, willing to take the lowest place, to be the least of all and the servant of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it; these are the men we need.'" *

Forcible as these appeals were, the committee were not prepared to respond to them. Accustomed to the slower progress of things in the east, and making no allowance for the circumstantial differences in the two cases, they were disposed to regard Mr. Burchell's statements as the warmly tinted representations of a sanguine mind. They appreciated not, as yet, the generous aspirations and large views of their devoted agent. He had entered on his work in the spirit of an apostle, with the prophetic prayer of the venerable Saffery ever ringing in his ears, and was for taking early possession of the "high places" of the field, and thus establishing, with the least possible delay, the supremacy of his gracious Lord and Saviour in the midst of the many coloured population of this beautiful island of the west. They, on the contrary, thought rather of quietly fulfilling the engagements into which they had entered with the benevolent proprietors of Flamstead; and, if any thing could be additionally effected at the same time, but in a manner equally quiet, well and good. Accordingly, letter after letter written, under their instruction, by the secretary, went to the repression rather than the encouragement of his zeal; and the prospect of assistance held out was so indefinitely remote as to fill his mind with anguish, proportionably keen to the ardour of his fondly, but, as it now appeared, vainly cherished hopes. These things induced him, for the time, to listen more favourably than he otherwise would have done, to flattering

* Account of American Baptist Mission to the Burman Empire, p. 74.

proposals received from some influential parties in the States of America. The pastorship of a large and flourishing church, and a professorial appointment in one of the colleges, had been submitted to his choice; and, if considerations of mental quietude and pecuniary advantage had been held by him of great moment, the Baptist Mission would have now lost one of its most energetic and successful labourers. But his heart had been, from the first, set on missionary engagements; and the tokens of divine acceptance and approval which he had hitherto enjoyed, held him true to his original purpose.

Amidst all discouragements, therefore, he still maintained an onward course. Not only did he not intermit his activities; but, having already enlarged his place of worship once, to meet the claims of his growing congregation, he announced to the secretary an equally urgent necessity for a second enlargement. Hence he thus writes under the following dates:—

"*July* 17, 1825.

"To-day we knew not where to put the congregation in attendance. Many went away for want of even standing room. Thus I expect it will continue, until crop-time arrives, when I hope to be authorised to prepare more ample accommodation. If, however, the whole house were a chapel, there would not be a spot of ground unoccupied; but I can make no further alterations of any importance, unless the premises are purchased. Against this there lies an objection, and that a considerable one, namely, the heat. This is really intolerable; and is felt to be so, not only by the white, but also by the coloured people.

"*August 4th.* Last Sunday the attendance at the Bay was greater than I have ever seen it. At least three hundred persons were unable to get into the room; these I was obliged to stow away as best I could in our sitting room, bed-room, room under the chapel, &c.; but, after all, many had to leave. I calculated that there were present, from eight hundred and fifty to nine hundred

persons, if not more. From six o'clock in the morning, to the same hour in the evening, I had not more than eighty minutes allowed me for breakfast, changing my clothes, dinner, and retirement. I was thoroughly exhausted, as you may well suppose."

On the 28th of the same month, the crowded state of the premises involved both preacher and people in the utmost peril. Unadapted to sustain so immense a weight, the floor began to give way; and would inevitably have sunk down, had not the people, alarmed by the first sounds of the breaking timbers, hurried into the streets. "What must be done? (says Mr. Burchell, addressing himself to the committee) I can safely assert, that had the chapel been more than double its present size, the congregation of last Sunday would have abundantly filled it. Our next service day is the appointed time for celebrating the Lord's supper, when the attendance is always greater than on ordinary occasions. Most sincerely do I wish that our Christian friends in England could witness our interesting and crowded meetings; it would produce much greater effect than anything I can say. In such a case, I am fully confident of three things:—1. They would be so rejoiced, that they would call upon their soul, and upon all around, to bless God for the success with which he has crowned their efforts; and resolve to devote themselves with renewed zeal to the great cause. 2. They would be immediately convinced, from the appearance of the people, of their absolute inability to provide themselves with a suitable place for worship. And, 3. They would instantly resolve that a house be provided, sufficiently large to accommodate the anxious crowd; would contribute their utmost themselves; and would exert their influence among their friends to raise the requisite sum." This communication awakened con-

cern; and led them to promise assistance to a certain extent, out of the general funds of the society; and to invite the co-operation of generous friends, by means of special contributions.

Concurrent with these enlarged numbers in attendance on the services of the sanctuary, were the triumphs of divine mercy in the salvation of man. The testimony borne by the preacher to the truth of Christ, was accompanied by a blessing, and led to the most delightful results. With grateful joy he records, in a letter to his brother,—

"Not only the congregations, but the churches also increase. On Sunday, the 18th of September, I baptized, at Crooked Spring, sixty nine persons on a profession of the Christian faith; and last Sunday, October 3rd, I baptized sixty-one. On each occasion some of these parties were from Trelawney, and others from the neighbourhood of the Bay. At the latter place, our sacramental seasons are now truly delightful. Instead of twelve communicants, as at first, there are two hundred or more. In the countenances of many you may read deep seriousness and real pleasure;—now sorrowful, as I speak of the unfaithfulness of some, and the unworthiness of all; and now gladdened, as I endeavour to set forth the heights and depths of the love of Christ. As I point them to the symbols of his sufferings and death, and remind them of the wounding of his sacred body, and the shedding of his precious blood, you may see their feelings in the big tear that rolls down their swarthy cheeks. And then, too, as I lead off the sacred song, 'When I survey the wondrous cross,' they seem to emulate the ardour of the poet,

'Fain would I sound it out so loud,
That earth and heaven might hear

I love these seasons. Often can I say with truth,

'My willing soul would stay
In such a frame as this;
And sit and sing herself away,
To everlasting bliss.'

I should greatly delight to celebrate the dying love of Christ every sabbath of my life."

"I feel strongly attached to the people, and to the Bay church in particular, inasmuch as the Lord has made me the honoured instrument of gathering them together; and they appear to possess the greatest affection for me, sometimes manifesting more than I am able to bear. This delightful warmth of feeling is increasing on both sides. At Crooked Spring, I trust a brighter day is dawning. An improved spirit is exhibited by the people, and I begin to entertain more pleasing hopes concerning them. The chapel there is crowded, although double the size it was when I first preached in it. On Sunday last, many had to stand outside, not being able to thrust themselves within the walls. Just before commencing the service of that day, I received a letter from one of the most respectable magistrates in the parish, with a £10 note enclosed, which he kindly promised to renew annually. He also announced his intention of becoming a stated hearer at Crooked Spring, and of doing all he can to promote the religious instruction of the negroes under his care as an attorney. These, he says, are strongly attached to me; their behaviour and morals having much improved, since they began to attend on my ministry. Mr. G. was one of the magistrates who summoned me before the court last year; but he then acted the part of a mediator, and sometimes even of an advocate. I now consider that I have three of the most intellectual and best informed of the magistrates, as decided friends; besides others, who probably possess equal influence, but are not their fellows in talents and stability. However, my only hope is in the Lord. He has been my refuge and stay in adversity, and, I trust, will ever continue to be so.

'If He is mine, then present things,
And things to come, are mine.'

I feel with the apostle, 'If God be for us, who can be against us?'"

Gratifying as the above-mentioned accessions were, and constituting as they did the seals of his ministry, they awakened the envy of one who sustained the same office with himself, and who ought rather to have sympathized in his joys. This gentleman was pleased to insinuate, by way of disparagement, that Mr. Burchell did not preach Christ. In reply he says, in a letter to Mr. Dyer, "God is my witness, that Christ is

the soul and body of my ministry. A prosperous Christian church refutes the slander, and I refer the utterer of it to the final Judge. What but the attractions of the cross have won so many souls, and drawn them to the paths of holiness? What other preaching, but salvation through Christ, would have been so signally owned by the Almighty Spirit?" And then, as illustrative of the care which he exercised in regard to candidates for Christian ordinances and privileges, it is added,—"Those whom I baptize, I examine as carefully as I can. When they propose themselves, I first of all send them to four or five of the members in whom I can put the greatest confidence, in order that they may converse with them, and inquire concerning them. Then I examine them myself, and call for the testimony of the members who have spoken with them, together with the additional testimony of such Christians as reside on the same property. On these occasions, too, I endeavour to give them correct notions of the importance of the profession they wish to make, and of what will be expected from them; at the same time, carefully rectifying the errors and prejudices they may be found to entertain respecting the rites or doctrines of the New Testament."

In the all-wise providence of our Heavenly Father, mercies and trials alternate in the experience of his people, during the sojourn of this life. In accordance with this general arrangement, the ministerial successes of Mr. Burchell were followed by a severe illness which brought him to the verge of the grave. In the prosecution of his duties, he had to perform frequent journeys, involving a great amount of labour. On one of these occasions, he was obliged to walk up a long and steep hill, in consequence of his horse having fallen ill on the road. He took a severe cold, which was exasperated

by being overtaken with heavy rain a few days afterwards. Unfavourable symptoms appeared, and he was confined to his bed. The medical attendant, fearing inflammation of the lungs, bled him copiously. Fever soon set in, and continued to increase in intensity for nine days. Convulsions supervened, the usual precursors, in such cases, of speedy dissolution; and life seemed on the point of expiry. However, "a wise and tender parent, who is ever mindful of his children, mercifully interposed." Salivation was developed; and in the course of a day or two, the doctor pronounced him out of danger. "During my sickness," he afterwards wrote to his brother, "the affectionate solicitude manifested by the poor negroes almost exceeded belief. On the Sunday, in the course of which the fever left me, they met together, to wrestle with God on my behalf, in every direction on the Bay; and on almost every estate in this parish, as also on several in Trelawney. I think I may say, thousands of prayers were offered up for me; and the Lord heard, and saved me." Several weeks, however, elapsed ere he was able to resume his ministry. His constitution had received a shock from which it was slow to recover; and, for a long time a cough hung about him, renewing those indications of a consumptive tendency which had appeared during the preceding winter.

On the 4th of December he appeared in his pulpit again, to the great gratification of his anxious and warmly attached people. The services of the morning were full of interest, and were sustained by him without inconvenience. He accordingly ventured on a second service, in the afternoon; but, prior to its termination, the weather had undergone a severe change; a bleak wind sprung up, and he took fresh cold. On leaving the chapel, he retired to his bed,

with a pulse above ninety. Fever again returned; and, under the promptings of fear, the medical gentleman adopted remedies scarcely less violent or hazardous than the disease itself; administering, in the course of a few hours, about eighty grains of calomel. The mouth and tongue of the sufferer became so swollen, that for several days he had the utmost difficulty in swallowing a few drops of water; and a fortnight had passed before he could articulate a word so as to be understood. So soon as he was able to resume his pen, he renewed his appeal to the committee through the medium of the secretary: —

"Send me help as soon as possible. I can truly say that, in the immediate prospect of death, my only anxiety was for the poor people. Should the Lord see fit to take me from them, before any one else arrives, the most painful consequences may be anticipated. The cause is in its infancy; and, in the absence of education, ignorance is necessarily and distressingly prevalent among the coloured population, who require as much care as a little child just beginning to walk. To maintain peace and order, the greatest firmness, tenderness, and affection, must be exercised by the Christian pastor; but, what is most of all necessary is, the almighty influence of the Spirit of peace and truth. I hope we experience this in some measure; so that, while increasing in numbers, we have unity and brotherly love among ourselves. The Lord, I trust, is dwelling amongst us."

The writer was unable to finish his letter, from debility. An intermittent ensued, of an obstinate and distressing nature. On the failure of other remedial measures, the medical man administered solution of arsenic, which brought on the most frightful attacks of spasm, and all but proved fatal. When sufficiently convalescent, his friend, Mr. Vaughan, united with the members of the medical profession in advising an immediate retreat from the island, in order to recruit his constitutional vigour. While, in accordance with this

counsel, he was negotiating with an American captain a trip to the continent of the new world, where he proposed to serve his people by collecting funds for the enlargement of their place of worship, the *Garland Grove* entered the Bay. Capt. Pengelly went on shore the same evening, and invited the invalid to try the effect of a temporary residence on board his vessel. But too glad to adopt any course which would enable him to continue among his flock, until a successor should arrive out to care for their interests in his absence, he at once accepted the proffered kindness, and derived from it considerable advantage.

A little prior to this, Mr. Vaughan had purchased an estate in the parish of Westmoreland. Having witnessed, on his other properties, the advantages of such a ministry as Mr. Burchell's, he made a proposal through him to the society, for the settlement of a missionary in this new district. To facilitate the accomplishment of this, he authorised him to make an offer of premises, situated on the estate, for a sum not equal to one third of their original cost; designing to add, as a free gift, twenty acres of land adjoining. The adoption of this generous offer was urged on the committee, from considerations worthy of the devoted missionary, ever intent on serving the highest interests of his fellow men. "The station," says he, "is very important, as it will open the way for the introduction of the gospel into two parishes, at present very destitute and dark; viz. Hanover and Westmoreland. It is situated about two miles distant from the two parish towns, Lucea and Savanna-la-Mar; and lies in the centre of about five thousand negroes, all living within a distance of four miles. The two parishes contain not less than forty-eight thousand; and not a missionary can be heard of, amongst the whole of this population."

But, while pleading for the occupancy of this new and unexpected opening, he did not forget the claims of Falmouth, where there were already some hundreds of persons attached to the denomination of which he was a minister. Long since had their destitution awakened a powerful interest in his heart; and this they kept alive by sending a monthly deputation, begging him to write home for a missionary. Well does the biographer recollect hearing him state the following facts, on his visit to this country soon after. The members of one of these deputations having arrived at his house, at the very time he was preparing letters for the packet, they clasped their hands, and, dropping on their knees, addressed him thus in the most impassioned tones, "Write hard, massa! Write hard us, massa!" On another occasion, after long and bitter disappointment, one of them, a free man and possessed of a little property, plaintively said, "Come yourself, massa." "I cannot," was the reply. "It shall be no expense to you, massa." "I did not refer to expense, my friend; I cannot preach to my own people with sufficient frequency. But, what did you mean by saying, it should be no expense?" "I have a house, massa, worth £300 or £400, gained by the savings of my past life; and I will sell it to support the cause." Who can wonder at the persistiveness with which the missionary continued, month after month, to "write hard?" or at the poignancy of his regret, in writing so often and so long in vain?

On Lord's day, February 5th, 1826, he again ventured to preach at Crooked Spring; and, on that day week, he preached once and administered the Lord's supper at the Bay. Although he went through these services without being conscious, at the time, of any injurious effect, a few days sufficed to bring a return of fever

and spasms, accompanied with a harassing cough and excessive debility. This was a death-blow to his hopes of longer continuance at his post with impunity. Accordingly he wrote, on the 1st of March, to apprise the committee: —

"It is but too probable my shattered health will demand a return to England. In the meantime, let me beg and entreat you to send out another missionary *immediately*, that the people may not be left destitute. Much apparent evil has already resulted from my lengthened illness. Many of the colonists are again very active in their opposition. Having taken every advantage of my seclusion and incapability of action, they will not fail to do so of my absence. Rest assured, however, of one thing, I will not return if I can prudently avoid it. If I remain here, (and I shall do so, if possible, as I feel my soul interested in the welfare of the church and people, and that at present they need every encouragement and support,) I hope you will instruct me by what means I may raise the funds requisite for the purchase of premises at the Bay; as also for the erection of a new chapel at the country station, which begins to be much too interesting to be overlooked."

The opposition thus described, as having become more active, had never slumbered from the beginning. Although circumstances occasionally imposed on it temporary restraint, it never allowed a favourable opportunity to pass without wreaking vengeance on its innocent and defenceless victims. The results it wrought, however, were not unfrequently the very reverse of its intentions; "the counsels of the froward were carried headlong," in accordance with an obvious principle of divine administration. Of this the following is a striking illustration.

Sam was a servant in a gentleman's family. Though a slave, he had a comfortable situation, and little to do except to wait upon his master. He excelled in the use of the violin, of which he was passionately fond; and, as might be expected, his services were in fre-

quent requisition at the merry-makings of the negroes and the balls of the Europeans. In the course of divine Providence, however, he was led to listen to the word of life, as proclaimed by the despised missionary. It reached his heart; he beheld the importance and excellence of religion in a light in which he had never seen it before; he embraced the gospel, and became a decided Christian. Fearing lest his musical instrument, which had hitherto been his delight, might now prove a snare, he broke it; for he thought that, if he sold it, he might be tempted to buy another with the money. One day his master told him that he would soon be wanted to play his part as usual. Without any attempt at concealment, he replied, "Fiddle broke, massa." "It must be mended, Sam." "Broke all to pieces, massa." "Well, we must get a new one, Sam." "Me tink dat no good, massa; be soon broke." The master began to suspect that this destruction of "fiddles" must have something to do with religion; and therefore added in an altered tone and with a lowering countenance, "I hope you do not go to pray, and go after those mad-headed folks, Sam." "To tell de truth, me gone, massa." He was now threatened with punishment, and told that he should be flogged. With firmness he replied, "Dat no good, massa; whip no flogge de word out." He was informed that he should leave his present easy situation, and be sent to work on the plantation. But he had counted the cost, and remained immoveable; so that his owner's threat was put into execution.

Dismissed from his place in the family, to toil in a field of labour under a tropical sun, he felt somewhat dejected at first; but soon perceived that an opportunity for doing important good was set before him. In his situation in town, he had mingled with a few

domestics; now he was in the midst of three hundred slaves. He began, therefore, to tell them about his great and gracious Saviour; and to invite them to go and hear his minister. Many of them yielded to his invitations; and, in a little while, of these three hundred, about one hundred and fifty became regular hearers of the everlasting gospel. His master heard of this, and felt still more incensed. Having called for him, he addressed him with severity:—"How dare you trouble my negroes? I will have no praying negroes." "Me no tink they be troubled, massa; they do not seem much troubled, massa. Do they work much worse, or are they more saucy, massa?" 'That is nothing to you; how dare you trouble my negroes?" "To tell de truth, massa, me tink dat de bread dat is good for my soul, is good for brother neger; and me tink dat if it be a good ting for me to escape hell, it is good for brother neger; and if heaven is a good place for me, it is good for brother neger: and me pray, and me pray for my rich massa, and me tink dat if my rich massa would once go and hear de missionary, he would always go afterwards." This was too much for the master's patience; he called the negro "parson Sam," banged the door, and sent him away. The poor Christian departed with a swelling heart, thankful to God that he had escaped with nothing worse than angry words; and began to think what more he could do for the promotion of his glory.

His owner possessed other estates, and had between one and two thousand negroes upon them. To these Sam now turned his attention. When his hard day's work, beneath a burning sky, was finished, he bent his steps to one or other of these plantations, to talk to his fellow slaves about his Saviour, and invite them to go and hear the missionary on the Bay. Sometimes he

did this as often as two or three nights in a week. At other times, when the Saturday came which was allowed for himself, he would embrace the opportunity thus afforded to go to a plantation, and invite the negroes to go down with him to hear "massa missionary." He persisted in this course of benevolent zeal, till he had brought about five hundred persons to become regular hearers of the gospel, many of whom had now felt its power, and of whom upwards of forty had been baptized on a profession of their faith in Christ, while a number more were serious inquirers respecting the salvation of the gospel.

While thus active in promoting the spiritual welfare of others, he knew where, in the season of trial, to look for strength and grace. The time had come when sad necessity compelled Mr. Burchell to make arrangements for returning to his native country. Having expressed to this poor Christian his fears, that when the shepherd was gone the flock might suffer, the negro reminded him that the Chief Shepherd is for ever near, in the following touching terms:—"Massa minister must go; massa Christ no go. Poor neger all weak; massa Christ all strong."

It is not to be wondered at that the missionary should "feel his soul interested" in the welfare of a people among whom he had gathered such fruits, and that the thought of leaving them, though but for a season, was an occasion of pain. But his departure had become an imperative duty; and, with enfeebled health and a shattered constitution, he embarked on board the *Garland Grove*, April the 26th, accompanied by Mrs. Burchell and her little boy.

CHAPTER V.

ARRIVAL IN ENGLAND—TOUR THROUGH CORNWALL—DOMESTIC BEREAVEMENT—PLEADS FOR THE NEGRO—LEAVES FOR JAMAICA—CONSOLIDATED SLAVE LAW—MISSION STATION AT FALMOUTH—FAILING HEALTH—ENLARGEMENT OF CHAPEL—SUMMONED BEFORE THE MAGISTRATES—ASSOCIATION FORMED—BIRTH OF A DAUGHTER—FRESH EMBARRASSMENTS.

THROUGH the kind providence of God, the invalids reached England in the early part of June. On the 8th Mr. Burchell addressed a hasty note to his brother, announcing his arrival; in which, unconsciously to himself, he clearly indicated where the affections of his heart were:—"I am wonderfully improved by the voyage; so that I purpose remaining no longer than will be necessary in order to make some arrangements with the society. I am to meet the committee to-day."

One of the results of this interview with the committee was his appointment, in connection with the Rev. George Gibbs, to visit the county of Cornwall on a mission tour, in the month of July. At that time the biographer was resident in Falmouth, and anticipated the visit of his missionary brother with no small pleasure. As the hour of the coach's arrival drew near, he stationed himself at the entrance of the town, to greet him on his first appearance, and conduct him to his house. Keen as was his solicitude to distinguish him from the rest of the passengers, he failed to do so,

and the coach passed on: the labours and attendant illness of little more than two years had wrought so great a change in the personal appearance of the missionary, that he was unrecognized. True to his engagements, however, he was there, and soon found means to make his arrival known. But he was no longer the robust young man he had once been: his countenance was sallow, and his whole frame rendered sensitively feeble by the mercurial preparations which had been so lavishly administered to him in Jamaica.

He remained in the county little more than a fortnight; during which he preached ten sermons, and addressed five public meetings. His services proved highly acceptable to the churches, and contributed largely to the pleasure of their annual solemnities. The county meeting this year was held in Truro, where that excellent and devoted man, the Rev. Edmund Clarke, was "fulfilling his ministry." Writing soon after, as secretary to the county auxiliary, to Mr. Dyer, he says,—"The addresses of the speakers, and particularly the simple and affecting narratives communicated by Mr. Burchell, produced a powerful impression on the crowded audience assembled on the occasion. The day will long be remembered. Indeed, all the services of this anniversary have been truly interesting."

On his return to town, he was frequently engaged in advocating the claims of the mission from the pulpit; and succeeded in deeply interesting the hearts of many leading members of the denomination in behalf of Jamaica. In the midst of these engagements, he was called to sustain a severe and unexpected trial, in the loss of his little boy; who, with his mamma, had been spending some time at Yeovil, Somerset. In a letter

to his elder brother, a month afterwards, he refers to the event in the following tender terms: —

"You have heard of the removal of our dear little boy, on the 18th of August. He died of an attack of croup, after a very brief illness, and about two hours before I arrived from London. I knew nothing of his being unwell, and went down with the design of taking him into Gloucestershire. His poor mother was also absent on a visit to some friends in an adjacent town, and heard nothing of his indisposition until it had fatally terminated. To both of us, it was a dreadful stroke; an affliction we were little expecting to meet with, and as little prepared to sustain. The remembrance of the dear child seems, every day, to become increasingly painful. Truly, the dispensations of divine Providence, in relation to us, have been painfully mysterious!"

Up to this period, the committee assembling in Fen Court had evinced little sympathy with the ardent aspirations and solicitudes of their agent, either during his residence in Jamaica, or his visit to this country. Their eyes, their hearts, their efforts, had long been concentrated on the east; and they were reluctant to divert them, in any measure, in favour of the west. To all requests, to all entreaties, however impassioned the terms in which they were couched, they steadily turned a deaf ear; and no representations of success already realized, or of fields ripening for an early harvest, possessed sufficient power to awaken a general and lively interest in favour of any thing beyond the claims of Crooked Spring. At length, incited by the counsels and encouraged by the promised support of numerous friends, Mr. Burchell formally proposed to the committee that they should give up the Jamaica mission, and allow it to pass into the management of other hands. Startled by the terms of such a proposition, and affected by the urgency of the pleader, the committee at length determined on promoting the welfare of the negro population, with a devotedness

somewhat commensurate with their claims: and nobly did they afterwards redeem their engagement.

Mr. Dyer was at once instructed to draw up a statement, to be issued in the form of a circular, setting forth the necessities of Montego Bay, and especially the required enlargement of the chapel. Possessing ample information in letters never answered, he refers to the multitudes that had crowded to hear the word, and then proceeds:—"Leaving their homes at one, two, three, and four o'clock in the morning, according to the several distances they have to come, in order to be present at the six o'clock prayer-meeting; when once they have entered the chapel, many will remain there till public service re-commences, lest, if they should leave it, they should be unable to regain admittance. The effect of such a crowded attendance, in an upper room only twelve feet high, under a vertical sun, may be easily conceived. The negroes themselves, inured as they are to the climate, often faint with the heat; what then must the condition of the minister be, after forcing his way through the dense throng to the pulpit,—an operation which of itself frequently requires fifteen or twenty minutes to perform? Under such circumstances, health falls a certain sacrifice; and even the life of the missionary is placed in the most serious and imminent hazard." Two thousand guineas were required for the purchase of premises, and the contemplated enlargement. Of this sum, it was proposed that one half should be raised in Jamaica; the other half in this country, by an extra effort.

Under the sanction of the committee, Mr. Burchell followed in the train of the secretary's circulars; energetically devoting himself to the accomplishment of an object that lay so near his heart. Of the spirit by which he was animated in his labours, the following

passage from a letter to Mr. Dyer will furnish an illustration.

"My feelings, sir, arise from what my eyes have seen, and my ears have heard. I have known the fatigues,—I have seen the tears,—I have heard the cries,—I have witnessed the thronging to the house of God, of the poor negroes; and I cannot but feel my soul interested on their behalf. Whilst I have life in my body and strength in my limbs, whilst I have a voice to be heard and a tongue to speak, I will raise my appeal in their behalf; and my cry shall be, 'Men of Israel, help!' Nor can my cry be in vain. The Being who has opened this door of usefulness, who has excited this interesting disposition in the poor negro, will never forsake the people who step forward 'to the help of the Lord against the mighty.' Nor can I, nor dare I, disbelieve for a moment, that God will excite a disposition in his people to raise the means for supplying the wants of these destitute negroes."

That such an appeal should prove successful, was to be expected. Wherever Mr. Burchell went, he received a cordial welcome. Kent, Birmingham, Liverpool, and other places and districts responded with generous rivalry to his cry for "help." J. B. Wilson, Esq. of Clapham, the treasurer of the parent society, contributed the handsome sum of £100 towards this special object; and introduced the missionary to the wide circle of his affluent friends with the happiest results.

The greater portion of the needed sum having been raised in less than two months, Mr. Burchell began his preparations for a return, by the Garland Grove, to the loved sphere of his labours. With recruited strength, cheerful spirits, and a grateful heart, he left London, accompanied by Mrs. Burchell, on the 22nd of November, for Devonport. Here he was unexpectedly detained for more than three weeks, by contrary winds and boisterous weather, which retarded the ship's progress down the channel. At length, however, he had the

satisfaction of seeing her enter the Sound in the course of December 16th; and, early on the following morning, he went on board. After a fair but tedious passage of forty-four days from Plymouth, the ship's anchor was dropped in the bright waters of Montego Bay, January 30, 1827, and the voyagers immediately went on shore. A hearty greeting awaited them from Rev. J. Mann, who had attended to the duties of the station for several months past, and from the friends connected with the mission; and they were cheered with the assurance, that the churches on the Bay and at Crooked Spring were in peace, and in the continued enjoyment of prosperity.

At the early morning prayer-meeting, on the following Lord's day, when the people assembled in vast multitudes to welcome the return of their pastor, their supplications and thanksgivings were alike tender and fervent. "O massa Jesus, we tank de! O massa Christ, we soul bless de! De take we shepherd home —de give him strength—de bring him back. 'Bless de Lord, O we soul!' Now, massa Jesus, bless we shepherd; help him to peak dy word; help him to peak to every sinner in de four corners of dis Montego Bay, dat dey may hear, and fall down before we Saviour."

The pleasure of this happy hour of re-union was marred by the intelligence, that a consolidated slave law had passed the House of Assembly, on the 22nd of December; in which several clauses were inserted having a very injurious bearing on the missionary cause. It enacted, for instance, that "slaves found guilty of preaching and teaching, as anabaptists or otherwise, without a permission from their owner and the quarter sessions for the parish, shall be punished by whipping, or imprisonment in the workhouse at hard labour," that

"no sectarian minister, or other teacher of religion, shall keep open his place of meeting, between sun-set and sun-rise;" and that "religious teachers, taking money from slaves, shall pay a penalty of £20 for each offence, and in default of payment be committed to the common jail for a month." This law was to go into operation on the 1st of May following, and to take effect until notification reached the island that the king in council had disallowed it.

Mr. Burchell at once saw that his plan for raising funds, towards the enlargement of the place of worship, by the contributions of the people, was frustrated. In writing to his brother, under date of March 20th, he thus refers to the subject:

"This law strikes as artfully, but as effectually, at the progress and extension of the gospel here, as did Lord Sidmouth's bill in England some years ago. I trust the committee will take the most decisive measures to prevent its receiving the sanction of the British government. Should it unhappily be allowed to take effect, it will involve the society, so far as the Jamaica mission is concerned, in double its present expenses. Its influence, as impending over us, is already so far felt, that we can do nothing towards our chapel. But for it, the negroes would soon raise their share. It is true, they cannot do much individually; but collectively, they can do great things. This is, doubtlessly, the most effectual method which the Christian persecutors of this island could have devised, to thwart the benevolent designs of the religious public in England."

Undeterred, however, by this unexpected difficulty, he addressed himself to the discharge of his spiritual functions, with evident tokens of the divine approval and blessing. In another part of the letter, from which we have already quoted, he says—

"I must now add a little, respecting my engagements in the mission; and happy and grateful am I to say, that we are proceeding prosperously. Last Sunday morning, I administered the ordi-

nance of baptism to seventy-five candidates, who had previously given us the most pleasing evidence of having been savingly brought to the knowledge of the truth as it is in Jesus. The simple tales of many were very gratifying; and I felt greatly encouraged to hear so many ascribe their earliest convictions to the word I had preached. I asked one, named Peter, if he loved the Lord Jesus Christ. 'Massa, me love Christ? Dat me do, to me very heart,' —was the reply. 'But, (I continued,) how do you know that you love Jesus Christ?' 'How me know? Massa Christ no de Son of God? Him no come into dis world, and pill him blood for we poor neger? How me know me love Christ? Who me love, me no love him? Who wort love, if him no wort? Me love him! Massa, me feel it;—dat how me know.' On the following sabbath, when the baptized were received into the church, a most pleasing spirit was manifested. It was a day of unusual interest and solemnity. There appeared to be a shaking among the dry bones. Of the people present, many were melted to tears; some inquired, 'What shall we do?' and others, who had before been seeking, were anxious to be received into communion with us, and to unite in commemorating the love of Christ at his table. We have every reason to hope, there was joy in heaven that day, in the presence of the angels of God, over the conversion of poor sinners.

"A few weeks ago I succeeded, with Mr. Mann, in procuring a license for Falmouth, and shall very soon commence preaching there. To-morrow I am going to Westmoreland, on the same errand. The labours we have before us will involve us in journeys averaging eighty miles per week, in addition to all the services to be conducted. This will be severe service for this climate. However, I am more than ever delighted with our prospects, formidable as they may be. We are stretching forth, on the right and left; and, if this law does not prevent, we will have more labourers from some quarter or other."

During Mr. Burchell's missionary tour in Cornwall, in the summer of 1826, he promised to write a letter from Jamaica, in time for the next year's anniversary. This he addressed to Rev. E. Clarke, of Truro. It contains, among others, the following interesting statements.

"*April* 10*th*, 1827.

"As the period of your anniversary is now approaching, I will communicate, agreeably to request, a brief account of the interests of Zion among us: and it is with the greatest pleasure I inform you that the Head of the church still continues to smile on our feeble efforts. Our members are standing fast, and walking worthy of their profession; so that, during my absence of nine months from them, out of six hundred members, there has been occasion to exclude *one only* for disorderly conduct; and now, even that one affords pleasing evidence of genuine repentance. Many of our inquirers give us the greatest joy, by their walk and conversation. They are evidently growing in grace, and in the knowledge of the gospel; and often do they astonish me by their remarks in conversation, and by their truly excellent prayers. The gospel also is extending its conquests. Many poor sinners are 'turning from darkness unto light, and from Satan unto God;" and some who, a little while ago, persecuted their brethren, now cry, 'Men and brethren, what shall we do?' Our church at the Bay exhibits the most interesting appearance, so that my heart is daily gladdened by the excellent spirit which its members breathe; and could our Christian friends in England witness their harmony, their brotherly love, their spirit of prayer and holy zeal, and could they but listen to their expressions of humble dependence on God for every blessing they need, they would require no greater encouragement to go forward in the support of the mission, as they would then see they do 'not labour in vain, nor spend their strength for nought.'

"On Sunday, March 18th, I baptized in the river, running near Crooked Spring chapel, seventy-five persons, from whom I had previously received the most satisfactory evidence of their conversion to God. Brother Mann, my fellow labourer, was formerly a member of a Scotch Baptist church, generally considered much stricter in their admission of members than the English Baptists; however, he has frequently expressed his fullest approbation of the persons received, as also of the steps I take previous to their admission; and, of the church, he has repeatedly expressed his astonishment and pleasure. How much cause have we to exclaim, 'What hath God wrought!'—'Not unto us, O Lord, not unto us; but unto thy name be all the glory, for thy mercy and truth's sake.'"

In the course of a week from the above date, Mr. Burchell had the gratification of carrying into effect

a long and fondly-cherished purpose, by laying the foundation of a mission station in the town of Falmouth. Giving an account of this movement to his friend Mr. Clarke, he thus proceeds:—

"*Falmouth, April* 18, 1827.

"Since writing on the 10th, I have come hither for the purpose of opening a place of worship. It is a town of considerable importance, situated about twenty-two miles to the east of Montego Bay, and is the principal place in the parish of Trelawney,—the latter containing a population of twenty-six thousands slaves. Many of these have been in the habit of attending our chapels at the Bay and Crooked Spring, and a goodly number are members; so that for a long time they have solicited us to come among them, and preach the gospel. It being rumoured that I should be at Falmouth last Sunday, great numbers assembled to bid me welcome; so that the house I occupied was crowded for several hours with poor negroes, who said, if they could but see my face, to be assured that I was indeed come at last, they would be satisfied; and, as they successively saw me, many of them in the fulness of their joy exclaimed, 'Now me heart too glad; massa come at last for true.' The people were brought in parties, and introduced by the individual who had been instrumental in 'hailing' them, as they called it, that is, persuading them to come and hear the gospel, and expressing a concern for their souls. After talking with several of these little companies, one of our members—a woman—came to me: 'Well, massa, me very glad to see you, me too glad; me come to let massa see me family.' She then introduced to me above one hundred persons, adding, 'Me have more den dese behind, me will bring next Sunday to massa.' This woman is a slave, but possessing considerable knowledge of the gospel, and of the way of salvation; and she has thus exerted herself, travelling from place to place, and has been the means of 'picking up,' as she terms it, above two hundred poor sinners. She has been called to suffer much for her zeal and attachment to Christ; but, in the midst of many threats, she has boldly declared her purpose, 'By de help of massa Christ, to hail all she can to de gospel.'"

The reader will perhaps be surprised to learn that this enlargement of the sphere of action took place

under circumstances of impaired health, and with the prospect of the missionary's labours closing amidst the shadows of an early grave. Yet such was the fact. "My time," he writes to his brother, under the same date and from the same place as the above, "will probably be but short, to unite in any undertaking. I feel my constitution to be undermined. Since my return to Jamaica I have been astonished at my weakness. Scarcely am I able to preach twice on a Sunday, besides attending to my other duties. The last time I did so, I alarmed myself, my friends, and my flock. Preaching in this country is a very different thing to preaching in England. *Here*, we preach to hungry souls; *there*, to persons of finely attuned ears, that listen to the modulations of the voice, or of cultivated taste, concerned for propriety of gesture, criticising the composition, &c., but few anxious to obtain food for their immortal spirits. Amongst the frozen congregations in England, I think I may last for some years; but preaching to hungering and awakened sinners in Jamaica will soon wear me out. I feel myself unnerved and debilitated. If I am not carried off by burning fever, I apprehend I shall by lingering or rapid consumption, which I think has already commenced its operations. I shall, indeed, rejoice to find myself mistaken in this; for I can assure you that I yet feel a clinging to life. My present symptoms, however, often produce considerable depression of spirits; and this has especially been the case, since I have been at Falmouth alone."

But failing health and dropping spirits were not the only sources of anxiety at this juncture, as the following paragraph from the same letter will show.

"We live, not only in a hostile climate, but amongst a hostile people. I mentioned to you, in my last, the offensive law lately

passed in the Assembly. This will operate considerably to the injury of the mission. The coloured people in this town are so rejoiced at my coming, that they would cheerfully meet every expense of fitting up the house and chapel; but, if I accept of a fivepenny or even a plantain, I am liable to a fine of £20, or seizure of my goods, or imprisonment of my person for one calendar month. Such is the toleration of the Jamaica legislature. At the Bay all are pretty quiet and peaceable; here I expect difficulty, and perhaps soon I shall have open and active opposition. If, however, the committee at home will promise support and protection, I shall not fear it. I do not know that we can suffer much by it, except a fine, or a month's remission from active operations to closer study, where perhaps we may be of more service by wrestling with God in prayer."

For a while longer Mr. Burchell was permitted to prosecute his benevolent designs and labours without personal interruption. In the meantime, some of his flock were "counted worthy to suffer for the name-sake of Jesus Christ." Two of them had their houses levelled with the ground, their feet were made fast in the stocks, and they themselves sent to the workhouse, where they were worked in chains, charged with the heinous offence of praying to the God of heaven. One of these, however, proved so incorrigible, that his persecutors were obliged to give him up in despair. Having nothing else to do in the gaol, he spent his leisure, morning, noon, and night, in singing and calling upon God. This so irritated the gaoler, that he repeatedly went into his cell and flogged him. But the greater the severity with which he was treated, the more he gave himself to prayer; till, at length, the gaoler brought him again before the court for this crime. The poor man, however, resolutely declared his purpose to maintain his devotional exercises, at all risks and costs. "If you let me go," said he, "me will pray; if you keep me in prison, me will pray; if

you flog me, me will pray: pray me must, and pray me will!" The gaoler was fairly confounded; and, rather than be further annoyed by this "praying fellow," he gave up part of his fees. The magistrates, too, remitted a part of the fine; and the man was dismissed, to go and pray elsewhere.

On some estates, the negroes were taken to their grounds on the Lord's day, by their drivers, with the design of keeping them away from the house of God. Many others were called to endure stripes in abundance, together with confinement in the stocks during the Saturday night and the Sunday, and various other forms of degradation and suffering. Fearing lest their brethren should be discouraged by these things, and faint in the day of adversity, they united in sending the following message—a message worthy of Christian confessors in any age or country.—"Tell we broders and sisters, dey must not fear for we; dey must no lose heart;—we no cast down. We no runaway, we no teef, we no murder; we love Jesus Christ, we pray to him, and we suffer for him,—him no leave we—no, him make we happy. Tell dem, dey must pray wid de heart, and we will pray; if we keep in punish for twelve months, we will pray; and we will come back praying and praising." Mr. Burchell was fully justified in remarking, "It is a trying time; but it is truly gratifying to see our members endure persecutions so patiently, and continue to persevere in their Christian course. These trials, no doubt, are permitted by God to prove his people, and in the end they will bring about much good; but they are very painful in the interim."

The restrictive movements adopted by the colonists were far from answering their designed end. On the contrary, they only stirred up the people to a higher

appreciation of their religious privileges. During the last week of May, a temporary measure was carried into effect, for providing increased accommodation for the multitudes who assembled for public worship, by the removal of all remaining partitions on the chapel floor, thus securing a clear area measuring sixty-five feet by thirty-seven. This was covered with benches as thickly as they could be placed; but all was inadequate to the necessities of the case. Writing to Mr. Dyer, on the 4th of June, Mr. Burchell reports:—"Our enlarged place was crowded yesterday morning, at the six o'clock prayer meeting; you may judge, therefore, how we were circumstanced at the ten o'clock public service. Not an inch of ground was unoccupied; and it was distressing to see so many obliged to go away after all, for want of room. The spirit of hearing evinced by the people really astonishes me; and, were it not for the excessive fatigue I experience, my sabbaths would be a perfect treat."

But if the spirit of hearing and inquiry, awakened among the people, were gratifying to the missionary, much more the Christian character and deportment of the church over whose interests he so anxiously watched and prayed.

"The conduct of the members is highly pleasing and satisfactory, and such as awakens in my heart emotions of liveliest gratitude to God. A circumstance recently occurred which, though painful in itself, elicited much that was otherwise gratifying. One of our members, in an unwatchful hour, was overcome by temptation, and fell into sin. On its becoming known, the effect produced upon his fellow members was striking to a degree. For several days I scarcely witnessed a smile upon the countenance of any one, but a pensive gloom told the sad news to all, that 'a brother was fallen.' Several came to me in tears, and asked if I had heard what had happened: and, after a few days, they inquired how they must act towards him. I recommended to them the apostle's advice,

'Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.'—(Gal. vi. 1.) On this principle they acted, and with the happiest effect. The fallen member told me, a few days since, that the tears and affectionate warnings of his brethren made him feel ten times more keenly than he should have done, had they all forsaken and shunned him. '*This*,' he said, 'he had deserved; but he could not bear their kindness.' And certainly the poor man shows in his countenance that Christian love can inflict the deepest of wounds, breaking the heart in penitence, when severity would be unavailing."

The same letter from which this passage is extracted, contains a gratifying though brief notice of Falmouth, then jointly supplied by Mr. Burchell and Mr. Mann.

"Our prospects are very encouraging. The chapel, measuring forty feet by thirty-seven, is crowded on the Lord's day morning and afternoon. We have formed a church, consisting of about fifty members, chiefly dismissed from Crooked Spring; and we might increase the number at once to two hundred or even more, but we are rather disposed to prove them first. Above five hundred are entered on our list, as inquirers; and many others exhibit a lively concern to be instructed in the things of God. Every sermon seems to be attended with the divine blessing; and it is affecting to witness the feeling of the people, while listening to the tidings of mercy. I trust, a glorious harvest of immortal souls awaits us in this town and parish. Long have the people besought us to come and help them; and, now that a door of entrance is set open before us, may the Lord sanctify and succeed our efforts, to the glory of his own name."

At this time our devoted missionary was living in the daily expectation of warrants and constables, as he had not hesitated to violate the iniquitous law which forbade him to receive the contributions of his flock. Writing to Mr. Dyer under the same date, he says, "Yesterday I had a public collection. I continue also to receive subscriptions, though to a limited extent, as

I cannot act nor press the subject so openly as I could prior to the recent enactment." That he should dare to infringe on the statutable sovereignty of the Assembly, in any instance or degree, was not likely to escape the lynx-eyed vigilance of the island authorities. Accordingly the matter was discussed by the magistrates, in a full meeting, about a month after, and a committee of the most virulent of them was empowered to proceed against him on a charge of having taken subscriptions, and to apprehend any of his leaders or members who should dare, on meeting with a brother slave, to speak of Jesus Christ. His own mind was already made up, as to the course he would pursue; having determined to pay no fines, but rather submit to the seizure and sale of his goods, or to the imprisonment of his person.

On Monday, the 16th of July, he was summoned to the Court House, to appear before the committee; four of whom were present, together with about fifteen other magistrates. After the business of the court had been opened, by the customary forms, Mr. Burchell avowed it as his intention to answer no question, and to give no information, until they had explained the nature and object of the meeting. The gentlemen were thrown into perplexity by this statement; but, finding their manifold and urgent queries were all met by an imperturbable silence, they consulted together, and pledged themselves to take no advantage of anything he might say, and to cease from prosecuting him on account of any past act. He now felt himself at liberty to enter into free discussion with them, on the several subjects of pecuniary subscriptions, religious rites, meetings for worship, &c. At the close of the meeting, they read the 85th, or prohibitory clause, of the new law, urging on him a strict regard to

its terms, as they were fully determined to prosecute every infraction of it with the utmost rigour. The fine, they added, is £20 for every offence; and, in case you refuse payment, we shall seize on your property, whether personal, relative, or public. Mr Grignon, member of assembly for the parish, was pleased to add the following declaration:—"Sir, you missionaries are a body of persons whom we (the legislature) do not acknowledge. You have intruded yourselves on the island, unsolicited and unwelcomed. So long as you proceed on your own resources, you are licensed on the principle of toleration; but we have passed this law, that you may not raise an income here for carrying on your purposes, and to prevent your further increase amongst us."

In anticipation of magisterial interference, Mr. Burchell had prepared the draft of an address, of which he intended to deliver himself, in case he should be summoned before their worships It has turned up among his papers Few will require an apology for its insertion The sentiments it breathes will commend themselves to every intelligent lover of freedom The document is as follows

"GENTLEMEN,—It has ever been my anxious desire and care, since I have landed on this island, to observe and conform to the laws of the colony. It has been equally my concern to conduct myself peaceably towards all men, and respectfully towards the authorities. I have never violated the public tranquillity, or intermeddled with party politics; neither have I interfered, directly or indirectly, to the injury of the colony; but, as a minister of Christ, I have peacefully preached the gospel, and laboured by every scriptural means to diffuse the knowledge of it around me, which I deem a solemn duty I owe to God.

"It is for having discharged part of this, my paramount duty, that I am called before you this day. That ministers ought to be supported, whilst in the discharge of their duties, is the doctrine of

Christ and of his apostles.* And that they who are 'taught in the word, ought to communicate unto him that teacheth in all good things,'† is also a scriptural principle. When, therefore, the laws of men are opposed to the laws of God, which are we to obey?

"That it is exceedingly painful to be placed in such circumstances, as to be compelled to act contrary to the dictates of the legislature, is certain; but such is sometimes the case. Laws may be enacted of such a description, that men ought not, and conscientious men will not, feel themselves at liberty to obey. This statement can be sustained by illustrative facts. To what, gentlemen, are we to attribute the diffusion and ascendency of the Christian religion in the world, but to the determined and steady perseverance of the primitive disciples of the Saviour, who went forth propagating his doctrines in opposition to existing laws? To what are we to ascribe the accomplishment of the Reformation, but to the stedfastness with which the leaders of that great movement exposed the corruptions of the papal church, and preached the simple truths of the gospel, in defiance of existing statutes and constituted authorities? To what has the episcopal church of Great Britain to attribute her supremacy over the votaries of Rome, but to the energy with which her members, during the sixteenth century, conscientiously resisted unreasonable and oppressive laws? And to what has a considerable majority of the British population to ascribe the enjoyment of their present rights and privileges, but to the conscientious opposition of the puritans and nonconformists to unjust and persecuting statutes enacted in their day? It is evident, then, that Christians have been compelled, in various ages, to proceed in their course of duty, although, in so doing, their conduct has been opposed to governments and legislative decrees.

"For the last four years every petty scribbler has considered himself licensed to express the malignity of his spirit, in calumniating the character of the missionary; and every unfortunate speculator, whose enterprises have proved abortive and whose hopes have failed, has considered the missionary so utterly despicable and defenceless, that he might vent on him his ill-natured spleen with impunity. But little did we expect the legislature would condescend to countenance the spitefulness and second the efforts of such individuals, by enacting laws to oppress and persecute a handful of men, sufficiently defamed and unprotected already. Yet so it is;—at least, a bill has passed the House of Assembly to

* Luke x. 7; and 1 Cor. ix. 4—14. † Gal. vi. 6.

this effect, albeit we have yet to learn that it has received the sanction of the imperial parliament and the royal signature.

"With respect to the receipt of money from the slaves, I have distinctly to state that, whatever has been subscribed by them, has been contributed voluntarily. Instead of extorting from any who have been unable to give, we have been in the constant habit of assisting the poor, the aged, and the sick, of our members. Nor have I, in any instance, solicited subscriptions in order to appropriate them to my personal use. No, gentlemen, not a fivepence. But I have solicited subscriptions towards obtaining pews and benches for the chapel, and for defraying the rent of the premises; and where, I venture to ask, is the crime involved in such a course of conduct?

"But it is said, that a slave cannot subscribe a tenpence towards the cause of religion without plundering his owner to that amount. But if a slave can spend his two, three, and four dollars, at his dances and amusements, without robbery; how is it that a Christian slave must, of necessity, be guilty of plunder, in order to give a tenpence in support of the interests of truth and righteousness? Gentlemen, you have surely mistaken the matter altogether. Religion inspires its possessors with the principles of industry, integrity, and frugality; so that they can be benevolent, without being dishonest.

"Deeming then, as I do, the particular law in question, as opposed to the dictates of scripture and the rights of toleration; and regarding no enactment, designed to interfere with the religious observances of Englishmen, as having the force of law until it has received the positive sanction of the royal government; these are the considerations which have influenced me to act as I have done. And, in view of the conduct of parties before enumerated,—the first propagators of our holy religion, the glorious army of martyrs and confessors, the noble band of reformers, the early members of the episcopal established church, and the illustrious hosts of the puritans and nonconformists, I consider that I have acted only as becomes every true born Englishman, and every British Christian!"

The home government refused their sanction to the Consolidated Slave Act; a result which, however accordant with equity, no sooner became known than it excited a most violent sensation among the colonists.

Mr. Huskisson, in his despatch, commented on those clauses that infringed on religious liberty in a manner which entitled him to the warmest thanks of every friend of truth and freedom, and which invests his name and memory with a halo of imperishable glory. The reading of that document, however, in the assembly, was repeatedly interrupted by bursts of indignation. Public meetings were held at Kingston, and in other parishes of the island, in all of which strong resolutions were passed condemnatory of the home policy. The 4th resolution, adopted at the Kingston meeting, having asserted that the restrictions contained in the repudiated law were held to be indispensable, "from the testimony of the sectarian ministers themselves;" Mr. Burchell united with his brother missionaries on the island, in issuing a manifesto of considerable interest; in which, having asserted their exclusive devotedness to the spiritual duties of their office, they strenuously disavowed all sympathy in the sentiments attributed to them, and expressed their obligations to his majesty's ministers for the decision at which they had arrived.

Not content with a first defeat, the house of assembly re-enacted the obnoxious Consolidated Slave Law; which, after some opposition in the council, was tendered to Sir John Keane, the lieutenant-governor, for his assent. That assent, however, he refused to give; thus affording fresh proof of the steady firmness of his character; at the same time paying deference to a minute of the privy council, remitted nearly twenty years before to all colonial governors, requiring them to withhold their assent to any law respecting religion, until the draft of such bill had been laid before his majesty, and his directions received thereon.

In the early part of July, the long cherished wishes of the missionaries were realised, in the organizing of an association of ministers and churches for mutual support and co-operation. The brethren assembled for this purpose in Kingston; and Messrs. Burchell and Mann were present, to share the pleasures and engage in the solemnities of the occasion.

On returning to their accustomed scene of labour, they devoted themselves, with renewed energy, to the onerous duties of the service to which they had consecrated their lives; and testimony was given to the word of grace as published by them, to the edification of believers and the increase of converts. In a letter to Mr. Dyer, Mr. Burchell announces,—

"Since writing you last, we have had two additions to our church. September 16th, brother Alsopp,* of Black River, assisted me, when sixty-five were baptized; and, on the 30th of the same month, brother Hudson,* of Lucea, assisted me, when seventy-eight were baptized. Lord's day, the 14th of October, a hundred and twenty of these were received into the Bay church, when about five hundred members united in commemorating the death of Christ. At the close of the sacrament, we held a special prayer-meeting on behalf of the cause of God in this island, when a spirit of supplication was poured out indeed. The feelings of the whole church were deeply excited, and many importunate requests were presented to God. We have been holding a weekly church prayer-meeting, for the same purpose, ever since the Consolidated Slave Law came into force; nor did we forget to hold a meeting for thanksgiving, on the day after we received the intelligence of its disallowal.

The 27th of October was a season of domestic mercy and gladness. On that day Mrs. Burchell was safely delivered of a daughter,† whose birth repaired

* Missionary belonging to the General Baptist Society.

† Now the wife of Rev. E. Hewett, the present pastor of the churches lately under Mr. Burchell's care.

the loss which the parents had sustained, when in England, in the death of their little boy.

Having been enabled, by the liberality of Christian friends at home, to purchase the premises which, for several years, had been occupied for public worship; measures were commenced, in the early part of November, for the enlargement of the chapel, long rendered necessary by the widely extended concern which had been awakened among the negro population of the district, in reference to their spiritual welfare.

These scenes of social felicity and of ministerial activity and success, were not to remain unclouded; colonial prejudices and feelings were too violent to suffer this. The House of Assembly, smarting under recent disappointment, constituted five of their members a committee,* whose duties and powers assimilated them to the Star Chamber of olden times and infamous memory. These gentlemen, accordingly, summoned the dissenting ministers of the island to appear at their tribunal, in Spanish Town, on the 11th of December; informing them that disobedience would be at their peril, but peremptorily refusing to allow any portion of their expenses. Here, after toilsome journeys, performed in the most sickly and inclement season of the year, they were detained for nearly a week, having to spend their days in the lobby of the house, waiting until severally called for. Of the proceedings of that period, Mr. Burchell furnished the following description to Mr. Dyer.

"We were individually called before the committee, and secretly examined on oath, as though we had been connected with some

* Of this committee, Mr. George Marshall was elected chairman; a gentleman who suffered himself so completely to forget all which belongs to that character, as on one occasion publicly to affirm, that the missionaries baptized seventy-five persons in the Rio Cobre, "bare as nature made them." This wanton calumny, however, was immediately contradicted by another member of assembly then present.

treasonable conspiracy. Inquisition was made into the objects of our mission,—the order and discipline of our churches,—the officers by whom their affairs are managed,—the power they possess,—the punishment, corporeal or spiritual, we inflict on disorderly members,—whether any of our leaders are slaves, and if so, what are their names,—what monies we raise, and the means by which we raise them,—what pecuniary remittances we receive from home for personal support, or for building or repairing chapels,—how we act, in case we have slaves and owners in our churches, between whom complaints arise,—whether we do not teach the slaves that they never will be accepted of God, unless they contribute to the support of the missionaries, &c. &c. &c. In addition to the mortification of being arraigned at such a tribunal, where a secular power intruded its scrutiny into a province over which it had no rightful control, my expenses were a serious item, amounting to £35. Mr. Alsopp was called from Lucea, distant a hundred and thirty miles, to answer one single question,—'Are you a baptist missionary?' Is it not evident, that the design of the assembly was, not so much to obtain information, as to harass and involve us in unnecessary and heavy expenses? resolved that, if they could not prevent our raising money for religious purposes, they would at least compel us to spend it with as little advantage to the cause of Christ as possible. And is it not equally evident, that our friends at home must maintain their vigilant intercourse with government? For, there can be no doubt, the purpose of the assembly is to prejudice government against us; which they might easily do by mangling our statements, by quotations without accompanying and explanatory remarks, or by means of their own comments and false constructions."

The apprehension expressed in the last sentence was not unfounded. A report was drawn up by the "sectarian committee," and presented to the house of assembly; gravely stating, as the result of their investigations, that "the principal object of the sectarians is, to extort money from their congregations by every possible pretext, and by the most indecent expedients"—that "they inculcate the doctrines of equality and the rights of man, and preach and teach sedition even from the pulpit"—that "they occasion

abject poverty, loss of comfort, and discontent among the slaves frequenting their chapels, and deterioration of property to their masters"—and that (such was their outrageous thirst for gain!) "they recommended females to prostitute themselves to get money for contribution." This report, however, was not designed to enlighten the good people of Jamaica.* It was sent for the purpose of extensive circulation in England, where it was to carry conviction to the mind of every reader, that the restrictive clauses of the Consolidated Slave Act were but too necessary. But the agents to whom its re-publication was confided deemed it to be rather "too bad," and prudently withheld it from the public eye.

Notwithstanding these annoyances, the close of 1827 was actively occupied in making arrangements for the occupation of two new stations, Ridgeland and Savanna-la-Mar; for which additional help was solicited from the secretary in the most urgent terms. "Do, my dear sir, SEND US MISSIONARIES, if you have not done so already. It is impossible that two persons should occupy so many stations, and so widely separated. I trust, therefore, that you will not allow us to remain alone, nor delay one day to send us help; if you do, you must not be surprised if you see me in England in the course of the ensuing fall."

The commencement of the year 1828 brought new troubles. The writer of this memoir had inserted in the December number of the New Baptist Magazine, several extracts of letters which he had recently received from Jamaica, including the anecdote of the

* The Rev. J. Coultart, on behalf of himself and brother missionaries, applied, in due form, to the clerk of the house of assembly, for a copy of the depositions on which the report was founded, that he might be in possession of the requisite means for exposing their true character. This was, however, denied him.

praying negro.* Few periodicals, religious or secular, likely to contain any statements bearing on the interests of the slaves, or the conduct of their oppressors, escaped the vigilance of the colonists or their agents at this time. No sooner, therefore, were the extracts detected and transmitted to Jamaica, than they were published in the island newspapers, accompanied with the most scurrilous remarks on their author. Willing to let the subject pass as quietly as possible, Mr. Burchell sent a brief letter to the Montego Bay Gazette, couched in the most conciliatory terms. This was the signal for yet greater virulence, which led him to send a second letter of a somewhat firmer tone. Finding that the colonists only gave fiercer expression to their hostility, he addressed private letters to two of the magistrates of the district, offering to meet them, together with any two or three others they may please to nominate, and give them the opportunity of investigating the facts he had alleged. He afterwards waited on the same parties, personally and separately; when one expressed himself willing to concur in the proposal but the other refused to have anything to do in the affair. Again, therefore, he appealed to the public through the medium of the Gazette; offering to meet any of them, at any time or place, when he would give such information as would afford them every facility for ascertaining the truth. This was not what the colonists wanted; and none of them ventured to accept the challenge.

At the ensuing assizes, the grand jury addressed a memorial to the court, denouncing Mr. Burchell in the most violent terms. Three of the jury were consequently bound over to prosecute, at the next court in July, on an indictment for preaching without a licence,

* Page 100.

and as a nuisance for libelling the colony. No solicitor or counsel in the island, would venture to act professionally on his behalf. Under these circumstances he wrote out his own defence, and included in it some instances of cruelty far exceeding the one which had been published in England. When completed, he took it to a planter, who had always been on friendly terms with him; and stated to him his intention to read it in court, if the prosecution were persisted in. Having perused the document, the planter returned it, assuring him that if he acted on the resolution he had avowed, he would not be alive twenty-four hours afterwards. Mr. Burchell replied, that his purpose was taken; and that, if he were compelled to defend himself in court, nothing should drive him from it.

His friend doubtlessly communicated with his persecutors, informing them of what he had seen and heard; as he received an early intimation, that, if he would make a public apology, the action lying against him should be withdrawn. It scarcely need be said, that he at once rejected the proposal. Before the assizes came on, it was further intimated to him, that, if he would consent to pay part of the expenses incurred by the prosecutors, no further proceedings should take place. On the supposition, that his doing so would imply that he had stated more than he was able to substantiate, he declined this also. The day of trial at length arrived; and, having committed himself and his cause to Him that "judgeth righteously," he entered the court alone, with his defence under his arm. Mercy he needed not; he had but slender ground to hope for justice; his expectation was, that the mildest award which awaited him was a long and severe imprisonment. His persecutors were there before him; and, armed with the powers, were prepared to

take advantage of every circumstance under cover, of law. But, struck with his unblenched aspect and independent bearing, as he came into their presence: conscious of the truthfulness of his statements; and fearing a yet more terrible exposure to the public, whether in the colony or in the mother country; they shrank from the collision they had themselves sought, and instructed their counsel to enter a *nolle prosequi*.

While this case was still pending, his friend and fellow labourer, Mr. Mann, was involved in somewhat similar difficulties, in consequence of the secretary having published, in the Missionary Herald for January, some extracts from his correspondence. Mr. Burchell cheerfully co-operated with him, in making his defence before the authorities in Falmouth, and with gratifying success. Writing on the subject to Mr. Dyer, a short while after, he expressed regret that their communications of an anti-slavery character, designed to meet the eyes of friends only, should have obtained publicity. Confiding, however, in the wisdom of an overruling Providence, which extends to the minute as well as to the great, he exclaims, "But the Lord does all things well!" With Him he was willing to leave the final issue of events. And there is no room to doubt, that these and subsequent similar revelations, however undesignedly brought under the notice of the public in this country, contributed an invaluable influence in moulding their sentiments and quickening their feelings in reference to slavery, thus preparing the way for the consummation of all good men's hopes and wishes, in that event, which reflects a brighter glory on Great Britain than the prowess of her armies and the triumphs of her marine—the emancipation of her bondsmen.

CHAPTER VI.

NEW CHAPEL OPENED—DYING NEGRO—ANNOYANCES—MR. KNIBB'S FIRST VISIT—ASSOCIATION AT MONTEGO BAY—PUBLIC BAPTISM—ST. ANN'S BAY AND OCHO RIOS—SALTER'S HILL—ARRIVAL OF NEW MISSIONARIES—DEATH OF MR. MANN—MR. KNIBB INVITED TO FALMOUTH—ASSOCIATION—GURNEY'S MOUNT—LUCEA AND GREEN ISLAND—MR. BURCHELL RETURNS TO ENGLAND.

"A GREAT door and effectual is opened unto me, and there are many adversaries." Such was the apostle's graphic statement respecting the position of affairs at Ephesus, while engaged in proclaiming the gospel in that ancient seat of idolatry and licentiousness. It will receive fresh illustration in the course of this chapter.

Amidst all the opposition to which Mr. Burchell was exposed, his ministry continued to excite a wide-spread interest, and was attended with the happiest consequences, as the following extracts from a letter to Mr. Dyer will attest.*

"*Montego Bay, April* 22, 1828.

"We commenced public worship in our new chapel, nearly five weeks ago, though it was not much more than half finished. The attendance, notwithstanding crop, has been delightful; we have had full a thousand persons present at our six o'clock morning prayer-meeting; at our ten o'clock service we have been crowded. I mentioned to you, some time since, that in consequence of the late law I did not feel myself justified in enlarging to the extent that was deemed desirable. But I now feel it necessary to give up that part of the house, which we had designed to continue occupying as

a residence, and appropriate the entire building to the chapel; so that its dimensions will be, about sixty five feet square, with three galleries, two of which will be nine seats deep. This last addition will, of course, be attended with additional expense; besides rendering it needful either to build a dwelling house, or to rent one at the rate of £100 sterling per annum.

"At Crooked Spring, we have had an addition to the church this spring of about forty by baptism; and at the Bay, of about ninety: so that, notwithstanding all our difficulties and discouragements, the cause of the Redeemer is triumphant.

"Since writing the above, I have been much interrupted, or I had purposed filling the remainder of my sheet with some pleasing anecdotes of our people; however, although I have but few minutes left, I will mention one concerning a dying negro. As he lay stretched on his bed, he called his family around him, and thus addressed them. 'Me children, you see your dying father. Me often pray for you, me often tell you of de Saviour, me often beg you to come to him; me now beg you for de last time. You see me dying; me willing to live, but me no wish to live; me willing to die, for me have a living Saviour, and to him me go. Your ways no lead to him—dey lead to dead!' On being asked what made him happy in the prospect of death? he replied,—'Christ no die for poor neger? Me love him, me feel him near, me feel him mine;—dat make me happy. O Lord! take poor neger home!' His affectionate address has been blessed to one of his children, who, up to that time, had been a wild and wicked son; but who is now a humble inquirer after salvation."

As the good cause continued to grow under the missionary's hand, he renewed his appeal to the committee at home for further assistance. To this he was impelled by the additional considerations which are unfolded in the following extract from a letter, dated

"*Montego Bay, October* 10, 1828.

"We really stand in need of another missionary brother. Did not brother Mann possess an almost Herculean constitution, it would be impossible to attend to the duties of our stations; as it is, we can perform them but indifferently, the extremities of our stations, from

Rio Bueno to Ridgeland, being about eighty miles. We are calculating to a certainty to receive a brother this season, and do sincerely entreat you not to disappoint us. Though brother Mann has strength, I am but an invalid, lingering out my existence, and by no means equal to my duties. In short, I am fearful of not being able to occupy my station long, as I am able to keep up only by the use of stimulants.

"Rio Bueno is a village, or small town, about sixteen miles from Falmouth, in the neighbourhood of which place we have about five hundred members and inquirers; and will be carried on in connection with Falmouth, until it become sufficiently established to claim a separate agency.

"In my haste to close, I had almost forgotten to say, the Lord is blessing his churches here among us. I have recently administered the ordinance of baptism twice; first, to ninety-one persons; and in the second instance, to sixty-seven. On last sacrament day, the lower part of the new chapel was nearly filled with communicants. The services are exceedingly well attended. Sabbath mornings we are crowded."

The same letter which furnished the preceding brief record of growing success, refers also to sources of annoyance and anxiety.

"Times are very troublesome with us. The papers daily teem with abuse and scurrility, exciting the people to acts of violence and persecution. You have heard of the imprisonment of Rev. Messrs Orton and Whitehouse, St. Ann's. Mr. Orton's letter, inserted in the Cornwall Chronicle, ought to be republished in every magazine in England. After every effort to oppress the injured missionaries, their persecutors positively prohibited their praying to God in prison. This would have been deemed incredible, had a poor negro been the victim. But here is a missionary of Jesus Christ forbidden praying to his God."

The malignant tone of the colonial newspaper press, with but few exceptions, and the slander with which the missionaries were assailed in them from week to week, were indeed singularly extravagant; and, if they may be regarded as an index of the general state and

temper of society, we should be justified in forming the lowest possible estimate of Jamaica. But doubtlessly there were many honourable persons in that island, who, so far from sympathizing with, utterly abhorred the spirit, style, and sentiments of profane editors and brainless correspondents. As a specimen of the lighter modes of assault which these parties adopted, and with which they hoped to annoy if they could not wear out a small body of philanthropic evangelists, as much their superiors in education and gentlemanly bearing as in their social habits and moral principles and character, we give the following from the Jamaica Courant, of September 4th. It was thought worthy of being honoured with a heading in capitals, and ran thus: —

"THE SECTARIANS, OR A NEW WAY OF RAISING THE WIND.

"A gentleman on the north side, a few weeks ago, sent to the sectarian preacher for a ticket, for Blucher (his dog) to attend the chapel. The ticket was furnished on payment of ten-pence; and Blucher is now a very regular attendant, particularly at the love-feasts."

In the course of November, Mr. Knibb made his first visit to the north-west part of the island, destined to become the scene of his future trials and noble achievements. The following brief extracts from a letter he addressed to the secretary at home, will be read with interest.

"*Montego Bay, November* 17, 1828.

"The place from whence this is dated may, perhaps, surprise you. Since I last addressed you, it has pleased my heavenly Father to visit me with affiction, from which I am now, through mercy, slowly recovering. By the advice of my medical attendant, I was

removed to this place, and have met with a very kind reception from Mr. and Mrs. Burchell. Previous to my late attack, I had suffered under an intermittent fever for more than two months, which did not, however, keep me from my school and other engagements. Should it please the divine Being again to restore me to health, my fervent prayer is, that he will enable me to employ it more fully in his service; if not, I hope to be able to say, 'Thy will be done!'

"During my visit to this place, I have been delighted with the numbers which flock to hear the word of God. Brother Burchell has a large congregation. Yesterday I preached in his chapel, to not less than one thousand four hundred persons. It is a neat, plain place—just such a one as a missionary should build. His people have manifested much kindness, and appear to walk together in love. I am sorry that his health is so much impaired;—may God, in his mercy, long spare him in the interesting station he fills! At Crooked Spring, I preached to a congregation of six hundred at least; the attention with which the poor people heard, much gratified me. The congregation at Falmouth is delightful; I should wish that station; but, as brother Mann has a desire for it, I hope that my remarks will not in the least influence any decision the committee may come to. He is an excellent man, and seems full of love to God and his Christ. This part of the island needs more labourers; and to any station on this part, I have not the least objection to go."

If Mr. Knibb were gratified by his visit, Mr. Burchell was equally interested in his visiter, and was quick to perceive that he possessed elements of character which would render him a most valuable coadjutor in the missionary enterprise. Of the design, already taking shape and form, to secure him for some one of his numerous and growing stations, he gave early intimation to Mr. Dyer. Thus he writes on the 21st of November. "Brother Knibb is with us, and is but poorly. On Tuesday and Wednesday he was very ill, but is somewhat better yesterday and to-day. He says that he cannot possibly resume his school duties again, and I am decidedly of the same opinion. He has

expressed himself highly gratified with the mission on this side of the island, and says he would be willing to occupy any station to which you may appoint him. I purpose, if he be better, taking him next week to Savanna-la-Mar and Ridgeland, to see the field before us there." In a letter written about six weeks afterwards, the subject is resumed:—"Brother Knibb, who has lately visited us, observed in conversation, that he had no idea of the promising state and important character of the mission in this part of the island; neither had any of the brethren in Kingston. We were all highly delighted with his visit: he is a good man,—a missionary of the right stamp; and ought at once to be appointed to occupy a distinct missionary station."

On this subject he was all the more anxious, as Mr. Mann's iron constitution was beginning somewhat to fail. "Brother Mann's health," he writes on the 2nd of January, 1829, "is worse than ever I have before known it to be; it is evident, that he will be unable much longer to undergo such an amount of labour as he has hitherto sustained. For the last two months he has been very unwell; and should he become severely ill, I know not what we are to do." The energy of his own character, however, bore him up above present difficulties; and, notwithstanding the growing feebleness of his fellow labourer, and the frequent and bitter disappointment of his hopes of assistance from home, he adds, "We are now about to rent a house at Savanna-la-Mar, in the confident expectation that a missionary will speedily arrive, to occupy it in connection with Ridgeland. I do trust that, if possible, you will send a second with him for Rio Bueno and Stewart's Town, where our prospects are truly encouraging." In a letter of six days later date, he

announces with exultant feelings, "We have taken a large house at Savanna-la-Mar!"

In the April following, the anniversary of the association, formed in Kingston nearly two years before, was celebrated, agreeably to arrangement, in Montego Bay. The services extended over six days. The entire band of the baptist missionary brotherhood, with two exceptions only, were present. Every time the chapel doors were thrown open, large congregations assembled; and, on the Lord's day morning, at ten o'clock, it was computed that at least two thousand persons were present. The season was altogether a most delightful one, fraught with spiritual pleasure and profit. The chastened smile of animated devotion, and the silently trickling tear of humble penitence, plainly indicated that an energy, an influence more than human, was in operation upon the hearts of multitudes. Communicating with the secretary, Mr. Burchell thus writes:—

"*Montego Bay, May* 12, 1829.

"We have lately enjoyed a most precious season; such a meeting that has gladdened our hearts, and united us together in the closest bonds of Christian union. There appeared among us, indeed, but one heart and one spirit; and I am sure it would have rejoiced you, and any of the friends of Christ in England, to have been present with us. On Thursday evening, the 16th of April, the services commenced, when Mr. Knibb preached from Psalm lxvii. 1, 2, 'God be merciful unto us, and bless us,' &c. On Friday, the ordination of Mr. Taylor, late of the Church Missionary Society, was solemnized, when Mr. Coultart delivered a most impressive charge from Acts xx. 28. Mr. Taylor preached in the evening, from John iii. 14, 15. The Saturday evening was devoted to a special prayer-meeting. On Lord's day, Mr. Baylis preached at six o'clock in the morning, (Zephaniah iii. 16, 17;) and at ten, Mr. Flood, (John xiv. 2;) at half past one, the ordinance of the Lord's supper was administered by Mr. Coultart, when about eight hundred members were present; and at six, in the evening, Mr.

Knibb again occupied the pulpit, speaking from Luke xxiv. 26. In the evening of Monday, the letters from the churches were read, which were truly interesting. On Tuesday, the brethren met to finish the business of the association; when it appeared that, within the last twenty-one months, the churches in the island had realized a clear increase of two thousand three hundred and fifty-six members. When this statement was read to the brethren, we were all overwhelmed with grateful joy, and united in singing the hymn commencing,

> "There's joy in heaven, and joy on earth,
> To see one soul restored."

"The whole of the meetings were exceedingly well attended,—on Sunday they were crowded, and all were conducted with the greatest solemnity. There was so much union and seriousness felt by the brethren, that it was wished to spend the evening before we separated in commemorating the death of Christ; consequently, the whole of the mission family present assembled in the chapel for this purpose, and such a meeting we enjoyed as we can never forget—it crowned the whole. It was, indeed, good to be there. May the pleasing, and sweetly solemn impression produced on our minds that evening, never be erased!

"We have been delighted and refreshed by the visit of the brethren, and are thankful for the privilege we enjoyed. I cannot but hope that the late meetings will be blessed, not only to the extension of the Redeemer's cause in general, but to the increase of piety in ourselves and the churches under our care. Never before, since our arrival in this island, have we met and parted with such happy feelings. Mr. and Mrs. Coultart remained with us about a month. After the association had terminated, brother Coultart and I went to Westmoreland. On Sunday, the 26th, I preached at Ridgeland; my friend commenced public worship in the house we had previously taken, at Savanna-la-Mar. Next Sunday, I hope to be there; and, when we are supplied with missionary strength, I confidently anticipate you will be cheered with good news from this part of the vineyard."

Three days after the date of this letter Mr. Burchell wrote to his brother, giving some additional particulars, together with a brief outline of the results of his

labours, which had now extended through five years and a quarter.

"I will give you a compendious statement of the number and distances of our stations, the number of our people, and the number of missionaries. From Rio Bueno, the easternmost station, to Falmouth, is seventeen miles; from Falmouth to Montego Bay, twenty one; from Montego Bay to Crooked Spring, ten; from Montego Bay to Savanna-la-Mar, thirty-two; from Savanna-la-Mar to Ridgeland, ten: so that the distance between the two extreme stations, is eighty miles. The number of persons connected with us, as members and inquirers, besides mere attendants, is above eight thousand; and this number is constantly on the increase. To supply these stations, so numerous and remote, TWO missionaries are left alone! And are two sufficient for these things?—to attend to the claims of so many persons so widely scattered? In a letter received by the last packet, from Mr. Dyer, another is promised; but there is no intimation when he will be among us, though we hope it will be very soon. We shall be thankful for one more; but, will three be sufficient? Our case was taken into consideration by the brethren, at the late association; who unanimously resolved, that a letter be written to the committee, in the name of all, requesting another missionary may be sent to our assistance with the least possible delay. They said, they had no conception of our labours and successes until they had come among us. Full four thousand persons are now, in various ways, connected with the church at the Bay.

"I think I wrote to you, giving an account of our chapel. It is now quite finished; and the attendance exceeds my most sanguine expectations. Even during crop we are well filled; out of crop we are crowded: and, on Thursday evening, our average number is five hundred. The additions to the church have been large; and I am enabled to rejoice over the Christian propriety and growing excellence of the members. I have also been much gratified by attending some in their sickness, and in prospect of death. I will just relate part of the conversation I had with one, (Patrick Green,) whose funeral I attended last Monday. . . . The first time I visited him after he was laid up, I saw he was very weak, and said,

"'Well, my friend, do you think God is unkind for afflicting you so severely?'

"'No, massa.'

"'Don't you feel sometimes disposed to complain?'

"'Me pray to God not to let me.'

"'What makes you feel resigned?'

"'Me know God no do wrong; him know what is best—him do best.'

"'Have you ever felt sorry for coming to Christ?'

"'O no! me feel sorrow me no come before; me too glad, me hear of Jesus Christ.'

"'And how do you feel in the prospect of death?'

"'Me feel happy.'

"'What makes you happy?'

"'De love of Christ.'

"'Do you think your prayers will take you to heaven?'

"'No, no.'

"'But do not you expect to go there, because you are not so wicked as before, but are become a member of the church?'

"'No, me no have one good ting to tink of; noting but Christ; him precious blood.'

"'Why do you think Christ will receive you?'

"'Me love him; me love him to me heart.'

"'But will he be willing?'

"'Ah, massa, him no pill him precious blood? Him no say, Come unto me? Me know him true.'

"'Would not you like to meet with your fellow Christians again on earth?'

"'Me would like to tell all me broders and sisters to love Christ more, to pray more, to keep nearer to God. Me feel de more prayer, de nearer we keep to God, de happier we be.'

"I saw this humble but worthy disciple of the Saviour again, a few days before he died; and the following is part of the conversation which then took place.

"'Well, friend, you appear to be very low.'

"'Yes, massa; but de Lord is good, very good.'

"'Do you feel much fear of death?'

"'No; massa Jesus promise to be wide me.'

"'Where do you think you will go, when you die?

"'I tink I shall go home.'

"'But where is the home you mean?'

"'Where Jesus is.'

"'What do you think of religion now?' (At this he brightened up.)

"'Ah, massa! what become of poor neger, if him no hear religion? What me tink? Me *feel*;—me no able to tell what me *feel*. It good; it make neger happy to die.'

"'Would you wish to recover again?'

"'Me too weak.'

"'Well, but if God were to give you your own will, how would you act?'

"'Why—(he hesitated, but at length replied,)—No, no; my will no do; me no want my will; God's will is best.'

"I need not add, he lived consistently and died happily."

By the early part of June, things had sufficiently progressed to justify the decisive step of forming an infant church at Savanna-la-Mar. He communicates the happy intelligence in a brief letter to Mrs. Burchell, in the following terms:—

"*Savanna-la-Mar, Monday, June* 8, 1829.

"I preached on Friday evening to a good and attentive congregation, chiefly coloured persons. On Saturday evening, at six o'clock, I baptized six persons on a profession of faith. Yesterday after the morning service, I formed the church of twenty-three members; more than thirty sat down at the Lord's table, and nearly the whole congregation remained as spectators. The attendance both morning and afternoon was excellent, and the behaviour very good: I felt pleased and thankful. This evening I purpose holding a class meeting; I hope to preach again to-morrow morning; and then leave for home at four o'clock the following morning, so that you may expect me home somewhere about nine o'clock."

The spiritual refreshing of these anniversary services was succeeded by renewed activities, and, under the divine blessing, by numerous conversions and occasional baptismal services. At one of these services a gentleman from America was present. Although belonging to another Christian denomination, he was so much gratified by the entire procedure, that he wrote a brief account of it, which was afterwards inserted in the

"Religious Magazine," an American periodical, conducted by the Messrs. Abbott, whose works have obtained a wide circulation on either side of the Atlantic. The narrative is written in so candid a spirit, and contrasts so strikingly with the malignant accusations of some members of assembly, and the report of the sectarian committee, that justice seems to require its insertion, furnishing, as it does, an honourable vindication of the missionary's conduct and character.

"In the year 1829 I was present at a public baptizing at a missionary station,* under the care of the English Baptist Missionary Society, in one of the principal West India islands. Let the reader accompany me, about ten miles, into the interior of the island. The road winds along the sides of hills, and through a number of sugar plantations, until it approaches the base of a still higher range of mountains,—the central range of the island,—whose verdant, but almost impassable steeps rise before us, at the distance of about a mile. Here, in the midst of miniature mountains, and just at the turn of a large brook, was the little chapel. It was of stone, had once been a boiling house, and remained as a remnant of the works on a sugar plantation long thrown up. It was now floored, and neatly fitted up with seats for about five hundred people. There were a few pews; one for a white family, and occasional visiters.

"It was the morning of the sabbath. The slaves from the surrounding estates were seen descending the hills, and winding through the valleys, approaching from all quarters through the various foot-paths and estate roads. All were neatly dressed, and young and old took their stations in the neighbourhood of the chapel. Bamboos and star-apple trees, which lined the running stream, furnished a convenient shade in warmer parts of the day. There was an air of neatness and quietness very imposing. Little groups of negroes, mostly dressed in white, were collected on the short grass; and except a low hum occasioned by the various parties in conversation, all was calm as the sabbath.

"We took our station at a gentleman's house, within a stone's

* Crooked Spring.

throw of the chapel. This house was the only one in the neighbourhood. The missionary was in the chapel, engaged in conversation with those who were soon to be immersed, and with the elders, who were giving an account of their respective charges.

"The hour for the baptizing at length came. The people had gradually dispersed. The children, with their white dresses and handkerchief turbans, were no longer to be seen; and the little parties of negroes had gradually broken up and departed. We now mounted our horses. The party consisted of my wife, the wife of the missionary, a pious English captain, and myself. After crossing the stream, which, though sometimes swelling to a mountain torrent many feet deep, was then flowing peacefully along, we proceeded a few hundred yards, to a scene hitherto hid from our sight among the hills. The little river here took another sudden turn, and was lost, for a time, in a deep ravine. The road passed some thirty feet above it, having been cut in the steep and almost perpendicular bank; and the precipice between was screened and guarded by thick-set and luxurious bamboos. We proceeded a little beyond, and then taking a winding horse-path, through a gentler slope of the bamboo bank, we reached the edge of the stream, and alighted. It was indeed a romantic spot. The water had evidently carved itself a bed, and the huge rocks and excavated banks showed, that here terrific scenes might sometimes be witnessed. Now, it seemed in its peacefulness to reverence the sabbath.

"The road, from which we had descended, passed along a bank, high in mid-air, and, overhanging that again, an impassable steep about two or three hundred feet high, covered, however, with verdant guinea-grass and clumps of bamboos; this we could discern through the openings in the clumps where we stood. Opposite, was another steep hill rising almost perpendicularly, upon the upper part of which was discerned the negro village; their little houses scarcely perceptible among the plantains and cocoa-nut trees, and yet it seemed scarcely a stone's throw from us. The sun had not yet reached the bottom of the ravine, some parts of which indeed were always in the shady gloom of solitude.

"We discerned a little before us two rude huts, put up for the occasion, to accommodate the male and female candidates in changing their dresses. A smooth place in the water had been selected, and throngs of well dressed negroes lined the narrow banks, wherever a standing place could be found amidst the steeps on each

side. The opening prayer ended, the missionary, dressed in a loose black robe, belted round his waist, stepped forward into the water, and, four or five yards from the edge, was soon firmly stationed with the water reaching to his waist. He was followed by two elders, (negroes) leading one of the candidates for baptism, who was immersed, after a few impressive words from the missionary, being firmly supported by the two strong assistants, the minister also joining; another and another was then baptized in the same manner, a sentence of scripture or a few other words being reverently pronounced over each. In a short time, more than eighty were immersed. As the baptizing party retired from the water, with the last of the new members, an appropriate hymn was sung; and the whole dispersed to re-assemble at the chapel, at the usual hour, for service, and there be welcomed to church fellowship, and unite with many others in the Lord's supper.

"The whole scene was deeply impressive. When we remembered the moral condition of a large portion of the island, little better than the darkest heathenism, a few years before, without the least religious instruction, excepting one coloured teacher, and the sabbath but partially observed;—when we saw such evidence of missionary success;—when we remembered the finished education and eloquence of the missionary, who had devoted his life and some property to the cause of religion here;—and when we looked forward to the progress of the gospel in raising the whole character of the population around, and witnessed its effects before us in the neatness and evident Christian enjoyment of the multitude collected; we could not but depart convinced that there is power and benevolence in religion; that there is glad news in the gospel, even 'good tidings of great joy, which shall be to all people.' We were not baptists, but we found that such a work knows no sect; and when we saw how much religious instruction was prized, and knew that these simple people in great numbers were really rejoicing in the bonds of the gospel, we turned our thoughts upon the Christian world, torn to pieces by theological discussions, and then could understand the apostle, who says, that 'faith stands not in the wisdom of men, but in the power of God.'"

In the course of the ensuing autumn, Mr. Alsopp, of the General Baptist Mission, was suddenly called from the scene of his labours, in Lucea, to his heavenly

rest and reward. Soon after, Mr. Bromley, of the same mission, located at St. Ann's Bay, was informed by the committee of their purpose to withdraw their agency from Jamaica. This led Mr. Bromley to negotiate with Mr. Burchell the transfer of the station, who lost no time in informing Mr. Dyer of the overture. He thus writes:—

"*Montego Bay, October* 9, 1829.

"In compliance with his instructions, Mr. Bromley has proposed giving up to us St. Ann's Bay and Ocho Rios. Knowing them to be interesting and important stations in themselves, and advantageously situated for our mission in general, I sent for brother Knibb from Savanna-la-Mar by express, to meet brethren Bromley and Mann at this place. We met; but, considering the business of much importance, we hesitated to take any decisive step ourselves; and agreed, therefore, to write to Mr. Coultart and other brethren, inviting them to meet us at St. Ann's in the course of next week. Their engagements not permitting them to leave home, brother Knibb went to Port Maria and Annatto Bay, to consult with as many of them as he could see. Mr. Coultart urges us, by letter, to secure the stations if possible; Dr. Prince,* resident near Annatto Bay, bids us by no means hesitate, and promises us £50 towards the expenses of the undertaking. Consequently brother Knibb and myself have agreed to purchase the premises—a good substantial house, newly shingled and ceiled, beautifully situated, and measuring sixty-seven feet by forty. The church consists of a hundred and forty members, and seven hundred inquirers, being the results of Mr. Bromley's exertions within the last two years. This arrangement will, I doubt not, fully meet the approbation of our society; and sure I am that, under such circumstances, the committee cannot hesitate to send out immediately a zealous and enterprising missionary to occupy the station."

Towards the furtherance of this object he proposed to make a considerable pecuniary advance, on the most generous terms; for he had devoted, not merely him-

* More recently of the African mission.

self, but his all, to the service of his adorable Lord and Saviour. To see the cause of heavenly truth and mercy prosper, to witness the extension of Christ's kingdom among the swarthy population of this beautiful island, was to him an occasion of far purer, and not less exultant joy, than was the discovery of it to Columbus. No opportunity, therefore, of occupying new ground did he willingly let slip; and, knowing that a fresh outpost would give additional strength to the general line of position, he gladly availed himself of every point in advance which the providence of God placed within his reach.

About the same time he found himself suddenly involved in a more serious affair, in consequence of the proprietors of Crooked Spring having resolved on building some new works on the estate. The carrying out of this design led to the demolition of the premises in which divine worship had been hitherto conducted. A new site was secured in Spencer's Mountain, henceforth to be denominated Salter's Hill, in compliment to a gentleman of the committee who had evinced a lively interest in the mission. The new structure, in order to meet the necessities of an ever augmenting attendance, was to measure eighty feet by fifty. The emergency, however, took Mr. Burchell utterly unprepared, as he had not a fivepence in hand. In communicating with Mr. Dyer, he disinterestedly proposed to advance £500 of his own, free of interest, to be repaid as circumstances would permit, providing any six gentlemen in England would advance £100 each, for the term of three years, and bearing five per cent. interest, for which he would furnish the needful guaranty. To this he was animated by the flourishing aspect of spiritual affairs. "The church," he says, "I have never known in a more interesting state." The

work was commenced; and cheerfully did he abide by his own proposal to advance £500 without interest. But, to meet the claims of the tradesmen employed, he was compelled to borrow, on his own responsibility, of parties in Jamaica, at a high rate of interest; no one of the committee, or of their friends, being disposed to risk anything on such a class of property or kind of security.

On the 12th of December, an instalment of additional agency arrived out by the *Garland Grove*, in the person of Rev. William W. Cantlow, who received a most cordial welcome. He was accompanied by Messrs. S. Nichols and J. Clarke, who, under the direction of the committee, proceeded to occupy positions and to exercise their ministry in the eastern part of the island; the former at Port Royal, the latter at Manchioneel. About two months after, however, Mr. Nichols returned to the west, to undertake the responsibilities of St. Ann's Bay and Ocho Rios. Mr. Cantlow, agreeably to arrangement, at once settled down at Salter's Hill, thus putting Mr. Burchell at liberty to direct his attention to some new locality. At the time this station passed into the hands of its new pastor, there were six hundred and forty-two members in the fellowship of the church, and more than twelve hundred inquirers. On the 27th of the same month, the first stone of the new chapel was laid. On this occasion Mr. Cantlow delivered an address, and Mr. Burchell offered prayer; Messrs. Knibb, Kingdon, Whitehorne, and Abbott, taking other parts in the service. The novelty of the occurrence, the beauty of the site, the romantic character of the surrounding scenery, the number of people assembled, the jubilant song of praise, and the buoyancy of hope in looking on to the future, and anticipating the spiritual results

of the undertaking, all conspired to give thrilling interest to that hour.

In the inscrutable providence of God, the joys awakened by this strengthening of the missionary cause in one direction was but preliminary to the sorrows of bereavement in another. Unexpectedly to all, and at a time when his services could be ill dispensed with, Mr. Burchell's affectionate and indefatigable coadjutor, the Rev. James Mann, finished his ministry, and entered into the joy of his Lord. Falmouth had been the principal sphere of his activity but, with untiring zeal, he prosecuted his itinerant labours in various directions in the adjacency of that town. Travelling on horseback, he was overtaken with rain: fever supervened; and on Wednesday, the 15th of February, 1830, his valuable life terminated. The following letter to Mr. Dyer, announcing the event, is equally honourable to the deceased and to the surviving friend.

"*Montego Bay, March 8th*, 1830

"You will hear, by this packet, of the death of our dear brother Mann. Our heavenly Father has seen fit, in his providence, to diminish our little and our happy circle, and to take from us, to his own home, one whom we loved, and with whom we often took sweet counsel. We dare not dispute either the wisdom or the goodness of God in this afflictive and painful dispensation; but we feel it most deeply. As a society, you have lost one of your most disinterested and devoted missionaries. As brethren, we have sustained an irreparable loss. He was a good man; an indefatigable missionary; a kind friend; and an unassuming servant of our Lord Jesus Christ. Very few missionaries have laboured so much and so successfully, in so short a period, as our dear brother; his soul was wholly absorbed in the cause of the mission and of Christ: to promote that he lived, and laboured, and died. He was bent on the work of the Lord, and to that he made all other things subservient. If duty called, neither distance, difficulties, nor fatigue, would deter him: he must be at his post. If there appeared a

favourable opening in Providence to extend the kingdom of the Redeemer, he never hesitated as to his duty; there he was found, the herald of mercy, proclaiming the tidings of the cross. In his zeal he was influenced by the best of motives—a desire to promote the glory of his divine Master. He was far from being ambitious of a name, or of worldly applause; he never magnified his labours, or his successes; he sought an approving conscience and an approving God. Very few, except those immediately connected with him, are aware of his exertions, his fatigues, and his sacrifices. His pleasure consisted, not in the enjoyment of personal ease, but in labours to extend the Redeemer's kingdom. 'He was a burning and a shining light.' When the last enemy assailed him, it found him at his post in the discharge of his duties.

'Tranquil amidst alarms
It found him on the field;
A veteran slumbering on his arms,
Beneath his red-cross shield.

'His sword was in his hand,
Still warm with recent fight;
Ready that moment, at command,
Through rock and steel to smite.'

"Sunday, the 7th of February, he preached at Stewart's Town, whence he proceeded to Oxford estate on Tuesday, and preached there in the evening. About midnight, or early the next morning, he was attacked with ague, which was succeeded by fever. Thursday, he had another attack. Friday, he sent to me, stating his indisposition; adding, he thought he was in the way of recovery, but that he wished brother Cantlow might supply his place at Falmouth. Fearing his sickness was severer than he supposed, I sent an express on Saturday morning, begging him, if the fever again returned, to let me know by another express, and I would hasten to him after morning service on Sunday. However, I heard no more until Monday afternoon, when, accompanied by brethren Knibb and Cantlow, I started for Falmouth; from whence Mr. Knibb and myself proceeded, a little after midnight, to Cambridge estate, where he then was, when we found him something better than we feared. Little did I think he was so near his heavenly home. The day before he died, he opened his mind very freely to me, nor shall I ever forget the heart-affecting interview. On asking him how he felt, he said, 'I have no ecstasy, but I have no fear. I think I have a good hope. I feel I have a solid hope;

my hope is founded on the atonement, the precious atonement of Christ. I feel I have no merit of my own, nothing on which I can lean, nothing on which to trust; the merits and atonement of Christ are my hope.' He was very tranquil and composed: dear fellow! I shall never lose the remembrance of the parting scene. In the evening I asked him how he was, and whether he was willing we should proceed to St. Ann's, where engagements called us. He replied, 'Brother Burchell, it is your duty to go; you must do your duty; but, if brother Cantlow can remain. I should like it—I should like a brother to be with me.' Here you see him in death, what he was in life—he would never neglect duty.

"Death has thus intruded into our small missionary family in this part of the island. We have been a happy and united family; we have generally consulted each other in our concerns,—in most cases of church discipline, and in every instance where we have attempted to extend the Redeemer's cause. We have had very hard work; but we have enjoyed peace among ourselves. The addition of brother Knibb to our number we felt to be an addition to our comfort. He is a brother of a kindred spirit, and we hailed him among us: since he has been with us, we have been increasingly happy and united; we have felt a common interest in each other, and in each other's stations, and in all public concerns we have met and prayed and consulted together. We gladly welcomed brother Cantlow to our shores and to our union, and rejoiced on the arrival of so friendly and devoted a brother, little expecting our happiness was so soon to be interrupted. Our first social quarterly missionary meeting was held at Montego Bay, on the 2nd, 3rd, and 4th of February; on the evening of the last day, our dear brother Mann finished his addresses in that chapel.

"As it cannot be doubted that he has fallen a victim to his immense exertions, I do sincerely trust you will not allow other lives to be sacrificed by the least unnecessary delay. In my former letters I have repeatedly told you what must be the consequences of too long delay; though I little expected that brother Mann would be the first. If you could come and see, or if some of the committee had but to go through our labours for three months, our appeal would never again remain so long unnoticed. Had brother Cantlow been sent forthwith, after the missionary meetings, it is very likely, (humanly speaking,) brother Mann would have been still with us. But the weight of a straw upon a camel's back, beyond what he is capable of bearing, will press him down."

The death of Mr. Mann rendered necessary some fresh arrangements in favour of Falmouth, now left destitute. The church there, comprising rather more than six hundred members, turned their attention to Mr. Knibb, and gave him a unanimous invitation to become their pastor. At Mr. Burchell's suggestion, a meeting was convened, over which he presided. Having endeavoured, in an address replete with practical wisdom and affectionate fidelity, to impress the minds of all present with the importance of being influenced by pure motives, he submitted the choice of the new pastor to the vote. "I never saw such a scene before," he writes. "The whole church, to an individual, simultaneously rose, holding up both hands, and then burst into tears My feelings were overcome, and I wept with them. This, I said, is truly the Lord's doing. Had you and the committee been present, I think you would have acknowledged that the path of providence is clear and plain, and would have said to brother Knibb, 'Go thou, and the Lord be with thee!'" The spiritual relation between minister and people, thus auspiciously commenced, was cemented by time; and, unobserved as it may have been by the great and busy world, was destined, through a long series of years, to teem with consequences most benign in their aspect on the social and religious condition of the negro population, and of sufficient magnitude and notoriety to challenge a record on the page of British history. Savanna-la-Mar and Ridgeland, thus vacated, were subsequently placed under the care of the Rev. Francis Gardner, who arrived out a few months later.

To strengthen the hands and encourage the heart of the new pastor at Falmouth, the third anniversary of the association was celebrated among his friends and flock in the Easter week ensuing. Mr. Burchell

was chosen to the office of moderator. In addition to the discharge of its onerous duties, he was requested to occupy the pulpit on the Lord's day. The subject of his morning's discourse was, the nature and obligations of the eucharist, founded on 1 Corinthians xi. 24—26 In the afternoon, that touching and instructive institute was observed, on which occasion Mr. Coultart presided; at the close of which, Mr. Burchell again preached, taking for his theme, love to Christ evidenced by obedience to his will, John xiv. 21. The season was altogether one of rich interest and pleasure, calling into exercise the noblest principles and affections by which Christian disciples can be animated.

This period of our missionary's life was one of extraordinary activity, evincing a burning zeal for the glory of the Saviour, and melting compassion for the souls of men. As ever under the glance of his Master's eye, and with the solemnities of the final judgment in prospect, he spared no toil, and withheld no energy, which could advance the object so dear to his heart. He would seem to have set before himself the principle of the ancient Roman:

"Nil actum reputans dum quid superesset agendum."

Nor was it with the design of admiring, but rather of acting upon it. He was "instant in season, out of season, always abounding in the work of the Lord." The following announcement, therefore, does not take us by surprise. "Encouraging openings have appeared for extending the cause of our Saviour, and we have endeavoured to improve them. A house has been hired at Putney,* about eighteen miles from the Bay; in the vicinity of which place there are about a thousand persons connected with and attached to us, besides

* Since named Shortwood. See page 6.

many others who are anxious to be taught the way of salvation. But the numerous public duties of one minister, and the frequent journeys he is necessitated to undertake, disable him from paying that attention to the perishing multitude which their circumstances demand." Nor was this the only announcement of the kind, as we learn from the following letter to Mr. Dyer.

"*Gurney's Mount, May 7*, 1830.

"Last year, in consequence of frequent sickness, and the heavy expenses incurred in taking lodgings for change of air, I was induced to seek a mountain residence; where, at the same time I sought recruited health, I could preach to the people who live at so great a distance from the Bay. Shepherd's Hall, which I have since called Gurney's Mount, about sixteen miles distant from town, was offered to me. It is very healthy, and here I hope much good will be done. For some time I came hither and preached on the Saturday, returning to the Bay for Sunday; but, this year, I have preached on the Sunday, so often as it has been in my power, to an average congregation of five hundred persons. I am now engaged in fitting up the house with pews and benches for a chapel. On the 21st of March, I formed a church here, which, I trust, will be nourished by the Spirit of our God. It comprised seventy-four members; forty-seven of which were dismissed from the Bay, and twenty-seven were baptized the same day. The reason why I have not spoken of this place before, is, an unwillingness to talk of stations before they actually have an existence. I have been given to understand that persecution is about to commence here, and that next Sunday we are to be interrupted by a band of magistrates and constables. But I shall disappoint their malice by preaching at Lucea; and then apply for legal advice, how best to proceed here.

"Respecting our labours and need of assistance, I may say, 'I mourn, but do not repine.' The death of dear brother Mann, and the sickness of brother Cantlow, are circumstances above your control; but they are distressing to us. My journeys have averaged, for the last twelve weeks, one hundred miles per week; and, during the course of ten months, I have travelled more than three thousand

miles;* which, in this climate, and in such roads, without the convenience of English coaches, is very distressing. Scarcely am I at home for twenty-four hours together. Wearied in body, harassed in mind, seldom in the family circle, seldom with my church, and ceaselessly exposed to persecution in some form or other, 'The burden is greater than I can bear.' By the last packet I received a pleasing and urgent invitation from a large baptist church in the United States, to become their pastor. And were it not that it would have had the appearance of fleeing in the day of trouble, and of shrinking in the time of affliction and toil, it is not impossible that my present letter may have been dated from another country. In vain do you ask me, Why do so much? or say that. It is not required of me. Here are souls hungering for the bread of life, or 'perishing for lack of knowledge;' and I dare not impose a restraint upon myself."

While the missionaries were devoting themselves, with patient assiduity and generous self-sacrifice, to the spiritual welfare of their flocks, and of the surrounding population, the colonists were little less active in endeavouring to obstruct their movements and to thwart their designs. Petty annoyances, of almost every kind, were practised by individuals in their several spheres of residence or influence; while the floor of the house of assembly was constituted an arena of fierce debates and malignant politics. The Consolidated Slave Law was enacted a third time, with an increased stringency in some of its provisions; thus bespeaking relentlessness of spirit, and a determination to carry their purposes into effect worthy of a better

* A gentleman, who knew Mr. Burchell, and had been cognizant of his activity, on coming to England by packet, landed at Falmouth. During his short sojourn there, the writer was accidentally thrown into his society. Conversation led to Jamaica, when the gentleman stated that, at this time, the missionary kept five or six horses, but that he never saw animals worked to such shadows. It was a wonder, both to himself and to others, how the rider was able to sustain such labours. This testimony was the more valuable, as it was perfectly disinterested; the deponent taking care it should be known that he had no personal acquaintance with the missionary.

cause. Mr. Burchell, communicating with the secretary at home, thus refers to the subject:

"*Montego Bay, February 5*, 1830.

"The Slave Bill has passed, even with its restrictive clauses; and we have heard that the clause respecting night meetings is worse even than before, limiting us to six instead of eight o'clock in the evening. It is to come into operation on the 1st of August next; unless, prior to that date, it shall have been disallowed by the government at home. We have no mercy to expect, if it be sanctioned; and, if once sanctioned, it will never be repealed so long as slavery exists. The committee, therefore, will at once see it to be their duty to prevent, if possible, the passing of this bill; by applying to government, and ascertaining their intentions; also by petitioning them, and especially parliament, against it. You will observe, however, with much pleasure, that Mr. Marshall, chairman of the 'sectarian committee,' and Mr. Batty, a member of it, and the framer of the law, opposed the restrictive clauses as they now stand in the late assembly; and that, though they were carried, it was by a narrow majority of six only. The governor, it is said, has signed it."

It was not likely, however, after the luminous and explicit declarations on this point which had been made by the then colonial secretary, Sir George Murray, and his predecessor in office, that the gentlemen in Downing Street would abandon the ground they had so deliberately taken, and stultify all their professions and principles, by ratifying this vote of the house of assembly. The act was, consequently, again disallowed, to be passed finally without the persecuting clauses. To the enlightened liberality and unyielding firmness of the British government Christian missionary institutions at home, together with their agents and churches abroad, were thus laid under deep obligations.

This was not the only source of anxiety during the year 1830. Local grievances were added to general

ones, and contributed their quota to the filling up of that "cup of mixture" of which the sectarian minister, at once hated and dreaded, had to drink. The parish of St. James, in which the town of Montego Bay is situated, would fain imitate certain parties.

"Dressed in a little brief authority,"

on the Surrey side of the Thames; and who endeavoured, some fifteen or twenty years before, to establish a precedent for taxing dissenting places of worship by assessing the Rev. Rowland Hill's chapel. The building which had been fitted up by Mr. Burchell for the purposes of public worship, was accordingly assessed to the amount of £21 13s. 4d. per annum, in addition to what he was already paying for the part of it occupied as a residence. That he should comply with so unjust a demand, was scarcely to be expected from a person of his inflexibility. He thus refers to the subject in a letter to Mr. Dyer:

"*Montego Bay, October* 28, 1830.

"Mr. Guthrie, collecting constable, has just called upon me, respecting the tax proposed to be levied on the chapel. I have, of course, refused payment. He has intimated his desire not to seize, until I hear from you in reply to mine of September 8th; hoping, I presume, that you will direct me to discharge the demand. But, my dear sir, do not allow yourself to fear difficulties; rather make every effort to defeat the design. Mr. Guthrie distinctly stated that, if the vestry succeed in this instance, the tax will most probably be renewed every year, and be followed up in every other part of the island. As I before observed, the collecting constable is a gentlemanly kind of man, and will not proceed in a needlessly offensive manner against me; but then, seize he must. These attempts at oppression must not be concealed, however; but should be published from 'Dan to Beersheba.' They are not only very vexatious and annoying to us, but occasion much abuse. Still, they will be productive of good, if you will but take advantage of them.

"I have some thoughts of coming home next year; and if I do,

I'll tell a tale. Slavery! Accursed slavery! That infernal system! From my inmost soul I detest and abhor it! I am tired of living in its midst; though I sincerely love the work in which I am engaged"

The expectation of seizure expressed above, was realized in the course of time; the opportunity of marring the comfort and insulting the feelings of the missionary was too good to be thrown away. Accordingly, the "lovers of darkness rather than light," as if to give emphasis to this inspired designation, and to show how fully they answered to it, took possession of his chapel lamps, and bore them away in triumph. But, if thus "persecuted he was not forsaken."* He was cheered with tokens of the divine favour, and the blessing of God continued to rest in ample measure on his labours. Baptism after baptism took place, and the piety of the church advanced in intelligence and vigour.

The first week of April, 1831, witnessed a series of delightful services, held partly in Falmouth, and partly in Montego Bay, at which all the missionary brethren, with one exception, were present. The letters from their respective churches reported a clear increase of nearly two thousand members in the course of the preceding year. Additional interest was thrown into this association, by the ordination of Messrs. W. Whitehorne and Thomas F. Abbott. The former, a native of Jamaica, was set apart to the work of the ministry at Falmouth, on Friday, the 1st of April. He had been educated in the law; on his conversion, he determined to enter the church. With that view, he went to reside with a clergyman; but, while pursuing his theological studies, he became convinced of the propriety of believers' baptism by immersion. The latter, who had sought a residence in a warm

clime in the hope of counteracting consumptive tendencies, was ordained at Montego Bay, on Monday the 4th. Prior to leaving England, his attention had been directed to the Christian ministry; but failing health had prevented his entering the baptist college at Bristol, to which he had been commended by the church in Taunton. Finding the climate favourable, he first embarked in commercial engagements, which he subsequently relinquished for the toils and reproaches of a missionary. In each other's society, and in these delightful occupations, the assembled brethren forgot for a season their various anxieties and trials, and gave free indulgence to Christian sympathy and holy joy.

On the death of Mr. Alsopp,* agent of the General Baptist Mission, Lucea, and its subordinate station Green Island, were left without a pastor for some considerable time. Mr. Burchell, however, kept his eye on these places, and sighed for the arrival of the hour when they should be again occupied. In a letter to Mr. Dyer, addressed from Gurney's Mount, and dated May 7, 1830, he thus urges the adoption of Lucea:—"A more interesting station cannot be presented to your notice. If intense thirst for religious instruction, if the numbers of such as are desirous of it, and the prospect of extensive usefulness, are any evidence of providential leadings, then the path of Providence is clear in reference to this place." Again, under date of December 21st, of the same year, he says, "Do not forget the poor people at Lucea and Green Island. Two thousand souls possess no small claim!" At length the hour arrived when this claim was to be responded to; and Mr. Abbott, immediately after his ordination, proceeded to take charge of these

* See page 144.

two stations, in which he continued to labour with encouraging success till the close of the year 1831.

But the time was rapidly approaching when Mr. Burchell should be withdrawn, for a season, from the exciting scenes of the West Indies. Under his heavy labours and manifold anxieties his constitution began rapidly to give way. At one period he had thought of relinquishing his charge of the Bay church, and taking up a permanent residence at Gurney's Mount, with a view to labouring in the mountains, where he might breathe a cooler and more invigorating atmosphere. "My lungs (he wrote) are almost destroyed; and, though only thirty-one years of age, I am as much debilitated by seven years' residence and labour in Jamaica, as many ministers are in England after the labour of thirty." But events gave another and somewhat sudden turn to his intentions, and led him to think of crossing the Atlantic. Accordingly, in the early part of the month of May, he went on board the ship *Nottingham*, accompanied by Mrs. Burchell and daughter. After having been two months out at sea, he had an opportunity of announcing to Mr. Dyer his near approach to his native soil; which he did in a letter, dated—

"*Ship Nottingham, St. George's Channel, July* 9, 1831.

"Before this reaches you, you will have received a letter from me, dated Montego Bay, stating the probability of my again visiting my native country. After serious deliberation I was led, on the week following, to take the decisive step. The excessive debility of my whole system, from which I was suffering much, especially during the summer months, and which principally arose from my undue proportion of labours, protracted too long, rendered it absolutely necessary that I should recruit by means of relaxation, and a temporary return to a cooler clime. Since commencing the voyage I have improved so much, that I cannot but think I have

taken the measure which will most promote the interests of the mission in which I am engaged. My heart, however, is often carried back to the scene of my much-loved employ, and to my poor people, not without deep regret for so long a separation, and with earnest desire for the moment when I shall again be in their midst, 'holding forth the word of life.'"

Mr. Burchell arrived at Liverpool in the evening of Friday, July 15th. On the following Lord's day he preached in Lime Street chapel, for the Rev. James Lister; nor was the word preached in vain. There was one, at least, to whom it proved the message of mercy,—the "power of God unto salvation;" who afterwards became an honourable member of the church in the same place, and has recently gone to the fellowship of "the general assembly and church of the first-born, which are written in heaven."

CHAPTER VII

MR. BURCHELL'S LABOURS IN ENGLAND—PLAN OF CHURCH GOVERNMENT ADOPTED AT MONTEGO BAY—CHARGES OF LAXITY OF DISCIPLINE—THE ADMISSION TO CHURCH MEMBERSHIP DEFENDED—MANUMISSION OF THOMAS WILLIAMS.

Various circumstances concurred to render Mr. Burchell's visit to this country expedient. In addition to the state of his health, which demanded immediate attention, he felt it necessary to confer in person with the committee on the affairs of that part of the mission with which he was connected, and to arrange with them the increase of ministerial agency, together with the establishment of a school at Montego Bay, &c. These several and important matters obliged him to spend part of his time in London, whither he immediately repaired; and where, as well as in the country, he endeavoured to serve, in every possible way, the cause so dear to his heart. Norfolk, and other parts of the kingdom, were visited by him in rapid succession; and cheerfully responded to the appeal he made on behalf of the swarthy and suffering population of his adopted home.

The slanders, however, which had been so industriously circulated against him and his fellow labourers, by means of the colonial press, had gradually found their way to this country; and, as might be expected, in some instances had created

prejudices in the public mind. This was the case, not only with persons whose interests bound them to the West Indian party in a political or mercantile point of view, but also with some whose religious character ought to have raised them above the reach of ungenerous suspicion, and to have rendered them inaccessible to every other feeling than that of fraternal sympathy and confidence

The peculiar circumstances of the missionary, and especially the ever and rapidly augmenting numbers of the converts, had led him, in common with others, to adopt plans for their supervision as church members and the general management of their affairs, unfamiliar to this country. Although in perfect keeping with the spirit of the New Testament discipline, these were regarded with some degree of jealousy, and were allowed, by otherwise worthy persons, to warp their judgment. This led the committee to request that he would draw up a detailed statement of the course he pursued in the government of the people under his care. With this he complied, and in such a spirit of modesty and candour, as must have satisfied the scruples of the most cautious, and raised him in the esteem of all who could appreciate moral worth and integrity As the document, addressed to the secretary, places us behind the scenes, and allows us to see the writer laying his plans, and then carrying them out by the best means at his command,—thus giving us, in connection with the preceding narrative, a complete view of the internal and external mechanism of the church over which he presided.—we shall insert the more material portions of it. And if this should involve the repetition of two or three particulars already recorded, the reader will know how to excuse the introduction of them for the sake of their connection.

"When I left Jamaica, there were in full communion with the church at Montego Bay sixteen hundred members; in addition to whom there were also about three thousand persons, whom we designate inquirers. Many of these reside in the town; but very many more reside in the country, at from one to twenty miles' distance. At Montego Bay there is service only every alternate sabbath, when I am engaged with the people from six o'clock in the morning until eight in the evening, with very little intermission. During the week, one evening is spent with the church for prayer, or some other religious purpose. Another is spent in public worship. Two others are devoted (as often as is in my power) to meeting the inquirers who reside on the Bay, in order to converse with and instruct them; (though since the death of our lamented brother Mann, my public duties have greatly interfered with this department of labour;) and two or three hours are employed every day, when at home, in personal interviews with members, inquirers, and candidates for baptism, as also with the leaders and deacons on matters connected with the church; besides the time spent in pastoral visits to the members and the sick.

"Every alternate sabbath is occupied in attending to the duties of the church at Gurney's Mount, or Shortwood, or some other place. In addition to this, I frequently go into the country to preach in the interior, at fifteen or twenty miles' distance; and, until lately, I had to supply other places at thirty or even thirty-five miles' distance: so that when I inform you that last year only, for thirteen successive weeks, I journeyed at an average of one hundred and three miles per week on the affairs of the mission, and during ten months travelled three thousand one hundred miles, you will be convinced that my toils were not inconsiderable: especially if you keep in mind the climate, and that there are no public means of conveyance.

"In consequence of the number of persons connected with us, scattered over a space of many miles, I adopted the plan of employing approved individuals united to the church, as 'leaders' or 'active members,' and divided the people into classes, to be superintended by them. To the members I give tickets, which are renewed quarterly so long as they conduct themselves becoming the gospel. These tickets are required to be produced in the chapel on those sabbaths when the Lord's supper is administered, when the deacons and myself go round and examine them, to see that no individual is present but regular and approved members:

the propriety of this plan is obvious, as by its means I have frequently detected improper characters who had intruded themselves at the table.

"To the inquirers also I give tickets, (differing from those of the members,) when their name and residence are inserted in a book kept for that purpose. The leade is required to visit the people under his care as often as may be in his power, to converse with them, and inquire respecting them; when he has to give an account of the same to me, and observations are made in the inquirer's book of any person concerning whom he may report, whether good or bad. On these occasions, the tickets of the persons who are reported are brought, so as to afford me an opportunity of conversing with the parties whose names they bear, on their application for them, which are then returned or retained, as the nature of the case may require.

"Under this system, therefore, I am enabled to acquire a general and pretty correct knowledge of this large body of people, which could not be the case, but by observing some such method. Indeed, I have no doubt but that, under this system, I have a better acquaintance with the character and habits of the members of this church and congregation, consisting of above four thousand individuals, than I could of a church of one fourth of that number upon the general plan pursued by ministers in England. The ticket system I consider necessary also, to prevent designing and evil-disposed persons imposing upon the people. Attempts of this kind have been made, for various purposes; but, as an individual (if he appear under the mask of religion) is requested to produce his ticket as an evidence of his membership, he is at once detected, and his purpose defeated before he can accomplish any evil. With these tickets, also, if properly acquired, members and inquirers, if journeying, are received and entertained by their fellow Christians, though before personally unknown; as also by any of our ministers, in any part of the island."

It having been erroneously supposed and stated that the "tickets" described in the foregoing paragraphs were sold to the negroes, the writer proceeds to show, at length, that there is no real and necessary connection whatever between their issue and the payment of the small voluntary subscriptions made, whether by

members of the church or by others. Nothing could afford the shadow of a ground for such a charge, but the unavoidable necessity of managing both at the same time. The testimony which closes his observations on this subject will be regarded as decisive by every candid reader.

"If the amount of subscriptions be the ground of objection, I remark, believing pecuniary contributions to be a scriptural duty, I have recommended it accordingly, and proposed the sum of tenpence currency (sixpence sterling) per quarter, (only a half-penny per week,) as an average subscription; believing it to be in the power of most persons to contribute that amount. Still, the subscriptions must be voluntary; and its being withheld or given neither confers a favour nor proves a disadvantage to the individual in his connection with the church. A great number connected with the church do not contribute at all; a considerable number, also, receive quarterly assistance, which is given them when their tickets are renewed, for the same reason as is stated for receiving the subscriptions at that period, viz., to economize time and prevent confusion; as it must be observed, and borne in mind, that full two thousand of our congregation reside at several miles' distance from the Bay, and that these persons have only the sabbath when it is possible for them to have any interview with the minister. In addition to the number of those who do not contribute, and those who receive quarterly assistance, there is a great proportion of those left who contribute but one of the proposed subscriptions per annum, others but two, others three, and but few, in comparison four; so that I do not receive, upon an average, per annum, above half of the sum recommended.

"On the subject connected with the tickets, I had the following conversation with Mr. W. Whitehorne, a native gentleman, formerly engaged in the profession of the law; but who, since his conversion and baptism, has been united with us in the mission. I said, 'Sir, you recollect what were your views respecting us, and your objections against our proceedings, when you had no respect for religion. You have since had an opportunity of seeing and becoming acquainted with all our proceedings. What are your present views? Have you discovered anything objectionable? And can you suggest any improvement?' He replied, that he

had seriously considered the subject, especially as connected with the tickets; and had thought it desirable, in order to remove the objections raised by our opponents, to attend to the tickets and subscriptions at distinct periods;—he had visited several of our stations, and considered that this was practicable in small churches, but utterly impracticable in large ones. As, therefore, he considered the opposition against us and our plans to arise from the positive and deep-rooted enmity felt against religion altogether, he concluded that our obvious duty was to pursue our present course, to correct any evils that may come under our notice, and, acting as in the sight of God, to leave the result with him.

"Misrepresentation has been the weapon with which your missionaries have been long assailed; and, unhappily for them, very few have been the instances where individuals have made any candid inquiry respecting the truth of the statements. Still, it will be gratifying to you to know that, in every case (with which I have any acquaintance) where candid inquiry has been made, the result has been most pleasing and satisfactory. The following is a case in point. Mr. Abbott, when he left England for Jamaica, was a member of the baptist church at Taunton. After his arrival in the island, his mind became so prejudiced against the baptist brethren, by statements made to him, that he studiously avoided our company; and seldom, if ever, entered within the walls of a baptist meeting-house, for a period of about two years. On receiving a letter from the church at Taunton, making inquiry whether he was assisting the baptist missionaries, he replied in the negative, and stated his reasons. The church replied, remonstrating with him for crediting the reports without making some inquiries of the missionaries themselves, and directed him to this part of his duty. With a mind deeply prejudiced he applied to Mr. Knibb, who candidly communicated with him, showed him his books, entered into a detail of all our proceedings, and gave him an explanation of every subject he proposed; and, at the same time, invited him to investigate the subject thoroughly for himself, allowing him access to every meeting, public or private, affording him opportunity of witnessing every part of our conduct, and of making every inquiry he chose of the people themselves. He did so: after which he became so perfectly convinced of the injustice done to us, and of the unkindness of his own conduct, that he made every apology in his power, solicited admission into the church, and has since united with us in the labours of the mission."

Opponents, however, had not confined themselves to allegations against the missionaries, but extended them to their flocks; asserting that if the former were corrupt, much more so were the latter,—in fact, that every kind of irregularity was tolerated and practised amongst them. The apologist refers to this topic in the following terms.

"When first I heard of the charges preferred, and of the abuses and evils said to exist among our people, I made the strictest and most diligent inquiry respecting them; but, being unable to discover any such things in the vicinity of the town where I resided, I thought probably they might be found among those of our congregation who resided at more remote distances: and, therefore, proceeded to form stations in the interior of the island, so as to bring the whole of our people under my more immediate inspection.

"Under these circumstances I rented premises at Gurney's Mount, where a church has been since formed, and I preach to an average congregation of six hundred persons, sixteen miles from the Bay. At the same time I rented other premises at Shortwood, eighteen miles distant from the town, to which place I go as frequently as I have it in my power. Other inland stations have been thought of, by others of my brethren, from the same cause: but, you must be aware that, with our small number of missionaries, it is impossible for us to do more than we have already undertaken.

"This, however, will prove to you that your missionaries are neither indifferent to the charges brought against them, proceeding from whatever quarter, or from whatever motive,—nor lethargic in investigating the truth,—nor indifferent to the correction of any evils they may discover to exist,—nor unconcerned to prevent the possibility of their recurrence. The existence of any evils, among any of our congregations or members, has occasioned me and others of your missionaries as much sincere and heart-felt grief, as it has afforded heart felt joy to our foes; not because it furnished matter of triumph to them, but because we are aware that the smiles and 'good will of Him who dwelt in the bush' (for which we are most concerned) are not to be found in the congregation of the wicked, nor in the assemblies of the deceitful. It is not impossible but that evils may be found; but I do most solemnly deny any knowledge of them. I am as anxious, as the most rigid disciplinarian can be,

that the church should be pleasing in 'the eyes of Him with whom we have to do;' nor should I fear the consequences of the most rigid scrutiny, by the most rigid and captious individual, into the actual state and personal piety of the church under my care. We have had members of Scotch baptist churches, who have had intercourse with our members, and communed with them at the table of the Lord, and who have expressed themselves as delighted with their simplicity and sincerity. In conversation with them on church discipline, I have been addressed as follows,—'You have members in your church as severe in discipline, as any I have ever met with in any baptist church.'

"If any evils or abuses are to be found among our people, they arise not from the negligence or indifference of your missionaries, but from the inadequacy of their number, the abundant blessing of God upon their exertions, and the innumerable duties devolving upon them from this circumstance. If this then be the case, of which I am fully confident, double the number of your missionaries, provide an adequate number of places of worship, and the day will soon arrive when it will be impossible to discover even the shadow of an abuse."

It had been apprehended by some good people in this country, that the door of admission into these missionary churches was set open too widely. On this ground only could they account, in their own minds, for the large numbers who received baptism in token of their discipleship. Aware that such a suspicion was entertained, the writer thus pursues his theme.

"For your information and satisfaction, I will narrate the method adopted in receiving the candidates for baptism and church-membership. You will observe that, from the time they are received as inquirers, they come under my notice and care. I converse with them, individually and in the class, as frequently as is in my power; and am continually receiving information concerning them, from their leaders; so that when they are proposed as candidates, I possess a tolerable knowledge of them. Still, when one is brought forward, the leader himself is interrogated respecting him; then, if he be an estate slave, inquiry is made of the members who reside

on the same property. After that, he is examined by the deacons and other members of the church; and, lastly by myself. If the result of this process be satisfactory, his name is inserted as a candidate for baptism, in a book kept for that purpose. Members are now appointed to obtain what information they can respecting him, so that, before he is baptized, he may undergo examination once or twice more, as the case may require. The nature of our examination is, to ascertain what led the candidate first to think of religious concerns—his views of sin—of himself as a sinner—his danger as a sinner with respect to futurity—his deserts as a sinner—his views of God—the holiness of God—the justice of God in his hatred and punishment of sin—the love of God in the gift of his Son—his views of his own unworthiness—his inability to effect his own salvation—the way of salvation (on which I dwell)—the person of Christ—the atonement—the love of Christ—the evidence he has that he loves Christ—that he is a new creature—his view of religion—its duties—its holiness, &c.—the effect it has had upon himself—baptism, and the Lord's supper, &c.

"If these poor slaves do not possess the knowledge of persons at home, they nevertheless frequently afford far more striking and satisfactory evidence of their genuine conversion than many of their superiors in knowledge do. On this subject I can speak with pleasing confidence. I have visited many on their dying beds—have heard their last conversation—been present when their spirits have flown—and have rejoiced on beholding the nature, simplicity, power, and purity of the religion of Jesus. I have witnessed the holy lives and consistent conduct of others for years, amidst trials, persecutions, and sufferings. I have listened to the holy and fervent prayers of others, and have wept and blessed God. And I have no doubt, my dear sir, but it will be your happiness to meet a goodly number of these despised brethren around the throne of God, when many better informed will be missing.

"In maintaining the discipline of the church the greatest care is taken; indeed no effort is spared. In addition to the system of leaders, by which most things are brought to light, an annual investigation is made, which occupies a period of at least four months, notwithstanding the number of persons employed, when many a hundred miles are travelled by the brethren for the purpose of ascertaining the real state of the church, and eliciting any evil or abuse that may possibly exist. On these occasions, I examine the members in and near the town as minutely as though I were

examining them for baptism. The most approved and best informed members are appointed, by the church, to examine and inquire individually respecting the members, and as minutely as they can concerning the inquirers. After which they report the result, which report is recorded and preserved.

"Several members of baptist and other Christian churches in England, &c. have, at different times, been among us, all of whom have declared themselves delighted with the piety and Christian spirit of the church. Brother Mann, a member of a Scotch baptist church, had the care of the station at Montego Bay six months before he ever saw me;* after which he said—'He never knew a church in a higher state of discipline.'"

The admirable paper from which we have thus largely quoted, terminates with a request that the secretary would lay it before the committee; Mr. Burchell adding, in the spirit which pervades the whole document,—

"I have ever felt anxious that they should be thoroughly acquainted with every part of our conduct. If there be any abuse existing, let it be made known, and it will be corrected. If there be any thing objectionable in any of our plans, let them be canvassed,—your missionaries do not assume infallibility; but I am confident there is not, and cannot be, an evil arising out of the system adopted by us, but can be corrected. Besides, your missionaries are not so obstinately constituted, as to be set against any improvement in any of their modes of operation; nor would they be averse to adopt any other system which may be recommended, if that system be better adapted to promote and extend the cause of the Redeemer, which is the object nearest their heart."

That the confidence of the committee, and of religious public generally, in the principles and [illegible]cedures of the missionaries, should be confirme[illegible] strengthened by the publication of this well-[illegible] apology, was no more than might be reasonably expected; and its influence, in this respect, was by no

* Mr. Burchell was, at the time, on his first visit to England.

means unimportant. Mr. Burchell's subsequent course, during his sojourn in this country, was rendered free from embarrassment; and he gave himself, with corresponding energy, to the fulfilment of the several services to which he had become pledged.

Among other special objects which he was wishful to promote, was the raising of a sufficient sum to secure the manumission of a "very, very excellent man;"* who discharged, with equal wisdom and fidelity, the office of a deacon in the church, but who being, by the so-called Christian colonists, found

' Guilty of a skin
Not coloured like their own."

was doomed to bear the brand of slavery. In this he happily succeeded; and with grateful joy he anticipated the hour when "the Lord's free-man" should stand forth before his species in all the super-added dignity of independent manhood.

The return home of several missionaries about the same time, and their earnest advocacy of the good and common cause, gave an additional impetus to public feeling in favour of the West Indies. This was manifested in the increased liberality of the churches in general, and of some individuals in particular. It led, in fact, to the establishment of a scale in giving hitherto unknown, or nearly so, in the history of the baptist mission. One gentleman, under the modest signature of "Omicron," remitted to the secretary a letter, with an accompanying donation of £1,000; an example which was quickly followed by other handsome though less amounts, but which served to relieve the committee of their then pressing pecuniary

* Thomas Williams

difficulties, and to inspire them with larger views and higher confidence in regard to the future.

Yet the absence of so many from the sphere of foreign service, rendered necessary the early return of some. Mr. Burchell had, in the first instance, looked forward to only six months' residence in England; but, as most of the objects he proposed to accomplish by his visit were now in a fair way of realization, he at once determined on abbreviating that period. Accordingly he returned to London on the 14th of October, for the purpose of learning from Capt. Pengelly the intended period of his sailing; and as this was likely to occur at the latter end of the same month, with a cheerful heart he addressed himself to the manifold duties of preparing for embarkation.

CHAPTER VIII.

SLAVERY, ITS ORIGIN AND PUNISHMENT—MR. BURCHELL LEAVES ENGLAND—ARRESTED ON HIS ARRIVAL—INSURRECTION—OPENING OF SALTER'S HILL CHAPEL—MARTIAL LAW—MISSIONARIES ARRESTED—MR. BURCHELL A PRISONER—JOURNAL—LIBERATION—SECOND ARREST—IMPRISONED—DESTRUCTION OF CHAPELS—ESCAPE ON BOARD SHIP.

"Ye tropic forests of unfading green,
Where the palm tapers and the orange glows,
Where the light bamboo waves her feathery screen,
And her fair shade the matchless ceiba throws!

"Ye cloudless ethers of unchanging blue,
Save where the rosy streaks of eve give way
To the clear sapphire of your midnight hue,
The burnish'd azure of your perfect day!

"Yet tell me not my native skies are bleak,
That, flush'd with liquid wealth no cane field waves,
For virtue pines, and manhood dares not speak,
And nature's glories brighten round the slave!"

SUCH was the strain in which a British nobleman* apostrophised the scenes of Cuba:—he might have adopted it in reference to Jamaica, at the time of which we are writing. That island, "where the fruits and the flowers chase one another in unbroken circle through the year; where the gales are loaded with perfume, till the sense aches at their sweetness; and the groves are filled with many-coloured birds, and insects whose enamelled wings glisten like diamonds in the bright sun of the tropics;"—was now under the

* The present Earl of Carlisle

curse of slavery. This evil, as it then existed, was of matured growth and gigantic proportions; a compound of ferocious tyranny and degrading thraldom, of frightful cruelty and pitiable suffering; violating all the tender charities of humanity, and trampling its most sacred rights in the dust; blinding the intellect and brutalizing the passions of its victims and perpetrators alike; sapping the foundations of social morals, holding in abeyance or rupturing at its pleasure all the endearing bonds of domestic life, and reducing the creature formed in the image of the Creator to the condition of chattels. The demon was its god, and its pæan the wail of innocent suffering; its appliances were "the instruments of cruelty;" and its history, written in blood, was, like the prophet's scroll, full of woes within and without. Its pleas were those of licentious power, still further corrupted by mammon, and "if the moral degradation which slavery produced, if the brutalizing effects of the system—that killing of the soul, which is its inevitable consequence—be considered, no tongue can describe the evils that flowed from this accursed system."*

It is not a little singular that, so far as the negroes were concerned, it was originated by a purblind benevolence. The aborigines of the island were fast melting away before the savageries of the Spanish adventurers, who, instigated by the "auri sacra fames," first plundered them of their rightful independence, and then doomed them to unrequited and exhausting toils; when Bartholomew de Las Casas, a Dominican ecclesiastic who accompanied Columbus on his second voyage, touched with compassion for their sufferings, proposed to relieve them by procuring a number of

* Mr. Labouchere, on going into committee upon the sugar duties, Thursday, June 20, 1848.

negroes from the Portuguese settlements on the coast of Africa, and to transport them to the colonies of the new world. From the inconsistency natural to men who rush with headlong impetuosity towards a favourite point, he failed to perceive the iniquity of reducing one race of men to slavery while endeavouring to promote the liberties of others; hence, in the warmth of his zeal to save the Indians from the yoke, he pronounced it to be both lawful and expedient to impose one still heavier on the Africans. Jamaica has since passed into other hands; but, whoever may have held the sceptre or wielded the power of empire, the result has been uniform.

> "Blood marks their steps,
> Man's agonies their sport, and man their prey."

The fearful scenes enacted with apparent impunity have not, however, been unobserved, or allowed to pass out of remembrance by the moral Governor of the universe. From the essential holiness of his nature, he not only "loveth righteousness," but also "hateth iniquity." In accordance with the laws of his administration, therefore, crime has sooner or later entailed punishment. This, the colonists have proved through successive generations. Their anxious and ceaseless fears of servile vengeance, and the occasional outbreak of violence under the impulse of suffering, have proved to them a perpetual scourge, and successfully prevented their forgetting that at any and every time they slumbered on the bosom of a volcano. Their apprehensions leading them to the adoption of severe repressive measures, have not unfrequently precipitated the crisis they dreaded; and the violence they intended for others has "come down upon their own pate."

The presence of the missionaries was no small

annoyance to the corrupter portion of the colonists, who felt that they were a check on their own unbridled licentiousness and tyranny. The holy doctrines they preached, illustrated by the sanctity of their lives, were a testimony equally eloquent and forcible against their own too lax morals; and shed a light, so pure and strong, on their manifold delinquencies, as to render their quickened consciousness of them little less than intolerable. And then the influence of their teachings on the slaves was regarded with dismay. It is true, that the gospel they proclaimed inculcated obedience to masters from the loftiest principles; but it as clearly unveiled and insisted on the dignity of man as man, whatever his position and circumstances in social life may be; and how this would tell on their human chattels, was a question of no small interest to those who held them in ignominious bondage.

To add to the intenseness of their acrimony, some few instances of outrageous cruelty, inflicted on negroes of eminent piety, became known to the British public; and not only gave energy to their indignation, but, diverting it from the question of the slave trade, directed it against slavery itself, not only as an enormous evil, but as a crime against God and man. The increasing activity and determination of the friends of the slave at home, led to a correspondent activity in the isles of the west; and the motions and speeches of philanthropic members of parliament, published in newspapers, were answered by counter resolutions of colonial assemblies and public meetings. At these meetings the slaves were often present in considerable numbers, and were quick to learn from them, and report among their fellow sufferers, that a deep interest was awakened, and that powerful efforts were made, in their favour in the mother country, but which were

counteracted by their owners. The natural love of freedom was thus cherished in their bosoms, by those who would have trodden out the precious spark; and the parties most concerned to maintain existing abuses, unintentionally became the most effective agents in their abolition. "To RESIST"* the British ministry and people was the avowed purpose of the colonists;— the consequent and slowly formed design of some of the negroes was, to throw off the yoke of their cruel and hated oppressors.

As the year 1831 drew towards its close, this feeling became yet more and more intense, especially on the part of the white population, who treated their hapless victims with increased rigour. And if "oppression will drive a wise man mad," it can be no matter of surprise if it goaded into resistance those who were just emerging from barbarism into intelligence; and who, as they rose, became more alive to their wrongs, while the purposed resistance of their superiors obviously indicated a mode of redressing them.

Among the negroes too, a report had become rife that the paternal government of the king had issued their "free papers," which would arrive out about Christmas; setting at rest all the anxieties of which they had long been the subjects, gratifying the most fondly cherished wishes of their hearts, and requiting them by the sweets of liberty for all the sorrows of a long and dreadful bondage.

Such was the state of things, when Mr. Burchell prepared to leave England once more. Accompanied

* Terms of resolution adopted at a meeting held in the court house, St Ann's Bay, August 6 1831, his honour the custos in the chair.

by his family, and Mr. and Mrs. Dendy, he went on board the *Garland Grove*, and left London in the course of Saturday, the 5th of November. The voyage proved to be a tedious one for length, though not so fearfully perilous as that of 1823. The society of a brother missionary, however, and of other endeared friends, beguiled many an hour, and contributed in no small measure to his happiness. Mr. Dendy, when writing of this period many years afterwards, states,—

"It was my happiness to voyage across the Atlantic with your brother, and we had, as you may suppose, frequent conversation about the mission. As we drew near to Jamaica, he appeared to be particularly anxious respecting the welfare of the brethren, hoping to find them in the enjoyment of health; and yet, as the season had been a remarkably sickly one, fearing lest some might have been called away by death. His fears proved to be not altogether unfounded, as Mr. Shoveller had died after a brief but honourable exercise of his ministry at Kingston.

"Within two or three days' sail of Montego Bay, your brother appeared to have some presentiment that trials awaited either himself or the mission, or it may be both; though of what kind he had not the most distant idea. As we walked on the deck together, he took out his pocket testament: and, having read, proceeded to dwell in lengthened conversation on the words of the apostle Paul, particularly the latter portion of them:—'At my first answer, no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me and strengthened me; that by me the preaching might be fully known, and that all the gentiles might hear; and I was delivered out of the mouth of the lion.'" (2 Tim. iv. 16, 17.)

If his foreboding, as to the probable decease of his brethren, proved to be correct; not less his presentiment respecting the trials whic[illegible] await himself. As the *Garland Grove* ent[illegible] waters of Montego Bay, in the afternoon of Saturday, January 7th, 1832, before she could drop her anchor she was hailed by a boat from H. M. frigate, *Blanche*;

from which Lieut. Usher, attended by four men, went on board, and demanded from Capt. Pengelly a list of his passengers. Having perused it, he asked for Mr. Burchell; and, without assigning the slightest reason, required him to accompany himself to the *Blanche.* Taken by surprise, as he was, Mr. Burchell instantly stepped with him into the boat; and, on asking why he was subjected to treatment so unanticipated and strange, received in reply the laconic but ominous statement, "It is martial law."

The final insurrection, which was to decide the fate of slavery in the British colonies, had broken out about two or three weeks before; and had entailed numerous and deplorable calamities on planters and their serfs, on missionaries and their flocks alike.

The first symptoms of insubordination were evinced on Salt Spring estate, near Montego Bay. On Saturday, the 24th of December, a slave of Chatham estate, Trelawney, went to Mr. Knibb at Falmouth, and informed him that the people were saying, "Free paper was come out, and they would not work after Christmas." The report spread rapidly; and, in connection with a supposed abbreviation of the Christmas holidays, soon led to acts of violence. In the meantime, the missionaries used every effort to undeceive the people, and arrest the insurrectionary movement: nor were their endeavours altogether in vain, as Robert Gardner, afterwards colonel of the rebels, acknowledged to Mr. Gardner, in reference to his sermon on the 25th of December, "Your word melt we, we no hold up our head."

In the evening of Monday, the 26th, Messrs. Knibb, Whitehorne, Gardner, and Abbott, met at Montego Bay, on their way to Salter's Hill, where a new chapel was to be opened for religious worship on the following

morning. That their object should be misunderstood, by men who breathed the fiercest hostility against them, and watched their proceedings with a jealous eye, was to be expected. Strong, however, in the consciousness of their own integrity, they proceeded next morning to the scene of appointed service, when they laboured to correct the report respecting "free paper" with so much earnestness, that some of the negroes, exasperated by this sudden dashing of their hopes of freedom, charged them with having been bribed by the planters' gold "to tell lie," and defraud them of their rights. This was the first and last service celebrated in the new place of worship, which, in common with many other religious structures, was soon afterwards reduced to a heap of smouldering ruins by white incendiaries, in retaliation of the burning of properties commenced that same evening by the coloured insurgents.

Several of the missionaries, and their wives, spent the remainder of this memorable and distressing week under shelter of Mr. Knibb's house in Falmouth. Fain would they have gone to their respective stations, but the circumstances of the country rendered travelling so dangerous, that they were necessitated to abide where they were. In this, however, the good providence of God was apparent; as the little party were prepared for future trials by the opportunity of mutual counsel and sympathy, and united prayer, which were thus permitted to enjoy, prior to their scattered by the hand of abused power. Caus anxiety and alarm, however, multiplied on every "All was confusion abroad. The families of proprietors, overseers, and others from the country, were hurrying into town for safety; military expresses were hastening in all directions; and repeatedly large bodies

of slave-prisoners, of both sexes, taken in rebellion, or suspected of rebellion, passed Mr. Knibb's residence on their way to the guard-house. Perplexing reports were brought to the missionaries, that they were blamed as promoters of the mischief; that all the captured negroes were closely questioned, whether their minister had not told them they were to be free at Christmas; and, especially, that a full determination was manifested to implicate Mr. Knibb as the resident minister They knew their innocence; but they knew also the probable power of promises or intimidation, to elicit from the unhappy prisoners statements which were untrue. Such reports, therefore, could not fail to induce a lively solicitude respecting the event, especially in the case of Mr. Knibb, whose family of three small children added much to the weight of his own care, and excited the tenderest concern of his friends. But they remembered there was One who knew the heart, and restrained the wrath of man; and to Him their eyes were directed."*

At length, a transference of power from the civil to the military authorities was effected; and martial law was proclaimed at Falmouth, on Saturday the 31st of December. This did not deter the missionaries from devoting the following day to public prayer, when they "implored the restoration of tranquillity, and the preservation of slaves professing religion from uniting in the rebellion." After the second service, however, the sanctity and peace of their sabbath were violated by the visit of a non-commissioned officer, with four privates armed to the teeth, having orders to conduct the missionaries immediately to the guard-house, that they might enlist in the militia. After waiting in the officers' apartment, to the evident satisfaction of those

* Narrative by the Baptist Missionaries, p. 31.

military gentlemen, for more than an hour, Major Nelson thanked them for their prompt attendance, and requested them to attend there again at eleven o'clock every day, by way of good example to others, till orders should be received from Sir Willoughby Cotton, the commander-in-chief. Next morning, at the appointed hour, they went to the court-house; but soon found that the mild treatment of the previous day was not to be repeated. Having again waited for a full hour, Colonel Cadien told them, on his own authority and in no gentle tone, that "they had better join themselves to some company." However astonished by a suggestion so repugnant to all their feelings, they did not refuse; but, under a modified protest, Mr. Abbott joined the artillery, and Mr. Knibb the 4th company under Capt. Chrystie; Mr. Whitehorne, having claimed the rank he had formerly held in the militia, was desired to send for his captain's commission.

Deeply impressed with the incompatibility of military service with the ministry of the gospel, they drew up, the day following, a memorial to his excellency the governor, praying for exemption. This appeal the military officers undertook to answer, by at once putting them under arrest; and, without permitting them either to see their wives or to write to them, had them marched down to a wharf at some distance, and put on board a boat, in which, after exposure for seven hours to the fierce rays of a tropical sun, they were conveyed to Montego Bay. Here a scene of thrilling horror met their gaze; — servile desperation and military discipline in fierce and sanguinary collision. The houses, which had so recently adorned the circumjacent hills, were now in flames; and "the battle of the warrior was with confused noise, and garments

rolled in blood." Two men-of-war were lying near the town, and guard-boats were ceaselessly plying about; and, at a little distance up the land, flashes of musketry were visible, announcing that the angel of death was upon the wing.

On landing at night, they were first conducted to the court-house, and thence to the lodgings of Sir W. Cotton, immediately opposite the house which their afflicted but heroic wives had reached some hours before. After being again hurried hither and thither, to the remote residences of certain parties in authority, they were finally counter-marched to the court house. As they entered this scene of lawless and martial violence, both officers and men assailed them with the most horribly profane and ferocious language; expressing their exultation at the thought of shedding their blood on the morrow. After having been subjected to these indignities for several hours, between ten and eleven o'clock in the evening a deliverer came in the person of a gentleman named Roby,* collector of his majesty's customs at that port, and an old acquaintance of Mr. Whitehorne. After indefatigable exertion, he obtained an order for their release for the night; and, at twelve o'clock at night, took them to the custom house, where they found a deeply-needed and most grateful asylum.

Early the next morning he visited their wives, for the purpose of relieving their anxiety, and of conducting them to the same place. He afterwards procured a document from Mr. Custos Barrett, releasing

* The providence of God over his servants, in this and numerous other instances, is very instructive. Mr. Roby, who now befriended them, was extremely hostile to them as "sectarians." This he candidly gave them to understand, adding, that it was his love of justice only which induced him to interfere on their behalf, and that he should consider them innocent till proved to be otherwise.

them "on condition that each of them found a security of £50, that he will not leave the town of Montego Bay, and will be ready to appear when called on; the security to be entered into before any magistrate." Mr. Manderson, then a gentleman of property and magistrate of the town, and Mr. Roby, at once tendered their security for Messrs. Knibb and Whitehorne; and Mr. James Guthrie, collecting constable, bailed Mr. Abbott.

As an illustration of the spirit of the parties now in the ascendant, and by whom the missionaries were opposed and threatened, we may quote the language held by the editor of the *Jamaica Courant* of that date:—"Three baptist preachers are now in custody, and as we are satisfied they would not have been taken into custody on slight grounds by Sir Willoughby Cotton, we hope he will award them fair and impartial justice. Shooting is, however, too honourable a death for men whose conduct has occasioned so much bloodshed, and the loss of so much property. There are fine hanging woods in St. James's and Trelawney, and we do sincerely hope that the bodies of all the methodist preachers who may be convicted of sedition, may diversify the scene."

Such was the position and aspect of affairs on shore, when Mr. Burchell was conveyed a prisoner on board the *Blanche*, the flag-ship of Commodore Farquhar. The utmost vigilance was evinced to secure him, ignorant as he was of what had been going on for the previous eight months; for, in addition to the officers and marines who had been despatched to the *Garland Grove*, Mr. Middlemist, master, and a party under his command, were sent near the shore, to intercept him in case he should make any attempt to escape. On reaching the *Blanche*, he was introduced to Capt.

Burnett, who showed him the commodore's apartments, and informed him that they were the prescribed limits within which he might move. On requesting a longer walk, he was allowed to go as far as the main-mast, which was constituted the boundary of life and death, the guard being instructed to run him through with his bayonet in case he ventured to step beyond it. On asking the reason of such rigorous procedures, he was again informed, "It is martial law. You have probably heard that there is an insurrection in the island, and that many lives have been lost, besides an immense amount of property consumed." On inquiring further, what he had to do with all this? Capt. Burnett informed him, that he must remain where he was until further instructions from the commodore; and in the meanwhile had his portable desk tied up and sealed. At eight o'clock in the evening, a cot was slung for him in the commodore's apartments, soon after which he retired; the marine on guard continuing to pace to and fro during the whole night, with his bayonet drawn. Such was the strange and painful conclusion of a day anticipated by him, with prayerful and solemn interest, as that which should restore him to the bosom of his flock; but which saw him suddenly snatched from the embraces of his family and friends, and, in ignorance of any charge alleged against him, consigned to close confinement on board a man-of-war, under custody of an armed guard!

On the following day, at noon, Mr. Roby went on board in his official capacity, having received orders from the civil authority to search his luggage, and to seize every manuscript paper he could find in his possession. Mr. Burchell gave him his keys, and furnished him with every necessary information to facilitate the search. About two hours after, Captain

Burnett informed him that if he needed anything from on board the *Garland Grove*, he would send a boat for it; adding, that he might also write to Mrs. Burchell, but that the letter or note must be unsealed, as nothing would be permitted to be sent by him without its being previously inspected by one of the officers. As illustrative of the rigorous restraint imposed on him, in the absence of any accusatory charge, we proceed to quote some few passages from his journal.

"*Monday, January 9th,* 1832. Captain Burnett stated this morning that the commodore would not come on board to-day, unless I particularly desired to see him. I replied, 'As I have not been yet informed why I am detained here, I do not see that an interview with him will be of any service.' The marine on guard continued to pace my apartments, close to my cot, during the whole night, with drawn bayonet. This morning he mounted guard with his bayonet sheathed, and did not enter my apartments so frequently as before. In the afternoon, Captain Burnett informed me that Mrs. Burchell had requested of the officer who went to the *Garland Grove* the preceding day, to be permitted to have an interview with me; but that he did not tell me of her wishes, not knowing whether the civil authorities would allow it. However, he had consulted them, and had given her permission, if it were my wish; but that the interview must be in the presence of a third person, one of the officers on board the ship. If I desired it, therefore, he would send a boat for her next day at nine o'clock. I said, I certainly wished it, if Mrs. Burchell could make up her mind to come under these conditions; but that I felt such treatment to be very severe, not having been informed wherefore I was thus detained and treated. The captain retired, leaving me still in ignorance. About seven in the evening, Lieutenant Usher asked me if I wished to walk a little on deck. After a few remarks, I signified my wish, and was then informed that the guard must accompany me, but that he would direct the marine to remain in one place, so as to relieve my feelings. I went on deck, and the marine followed me, his bayonet being sheathed. I walked on the starboard side of the ship, from the stern forward, about one third of the whole length of the vessel. The guard walked on the larboard side, keeping chiefly abaft. After walking for about half an hour

I again went below, and soon retired to my bed, being thoroughly worn out from want of sleep, and with excessive anxiety.

"*Tuesday, January 10th.* The marine on guard paced the deck during the night with his bayonet sheathed. He did not enter my apartment more than about every half-hour, when he struck the bell, came to my cot, and looked upon me. An officer on watch came down several times during the night, (when the bell was struck,) and inquired, 'Is the prisoner safe?' Captain Burnett informed me this morning that the commodore had sent permission for Mrs. Burchell to come on board and see me, without the presence of a third person.

"*Wednesday, January 11th.* The marine, during the night, continued the same as the night preceding, pacing at the door of the cabin chiefly. About every half-hour, on striking the bell, he came to my cot, and looked upon me; after which, several times during the night, in reply to the inquiry, 'Is the prisoner there?' or, 'Is the prisoner safe?' he answered, 'He is,' or, 'He is safe.' In the morning I asked to see the commanding officer on deck; when Mr. Middlemist, the master, came. I stated that I should be glad if Mrs. Burchell might be permitted to come on board to-day. He said he would forward my request to the commodore. A little past nine o'clock, Mr. Middlemist came and informed me that the commodore had no objection to Mrs. Burchell's coming on board, provided she would promise not to have any communication with the shore. I replied, I had no doubt Mrs. Burchell would make the promise on her part, understanding the pledge to mean, that she should not take advantage of her visit to make any communications from me, either directly or indirectly. Mr. Middlemist took the commodore's note to Mrs. Burchell, which she read, and promised accordingly; after which she was brought on board. She dined with me, and again left about five o'clock.

"*Thursday, January 12th.* . . . There was much company on board with the officers to-day. Captain Burnett informed me this afternoon, that Dr. Gordon had been on board, and wished to see me; but, as his injunctions were to prohibit all intercourse with me, he could not comply with his request.

"*Friday, January 13th.* . . . A little before ten, Lieutenant Lake stated to me that instructions were received from the governor to the effect that my papers should be sent to the custos, the Hon. Richard Barrett, who was authorised to examine them. My portable desk was consequently brought up, and, in the presence of

Lieutenant Lake, Mr. Middlemist, and myself, the seals were broken, and every manuscript paper taken out. Mr. Middlemist at first put aside everything in print; but Lieutenant Lake, having waited on the captain, returned, saying that Captain Burnett stated 'every thing, manuscripts, printed publications, or books, must be sent.' The printed papers, before put aside, were now taken, together with books, including my New Testament. The whole was wrapped up in paper, tied, sealed, and then forwarded. During the latter part of this proceeding, Mrs. Burchell was brought by Captain Pengelly, but detained on deck until the papers were sent. My desk, having been thus rifled of its contents, was returned to me.

"*Monday, January* 16*th.* Had a very bad night, and arose this morning very unwell in health.

"*Tuesday, January* 17*th.* Still unwell this morning. . . . Not having had an opportunity of going on deck since Monday the 9th, I stated to Captain Burnett this afternoon that I felt unwell, and was suffering from confinement; and should be glad, therefore, to be permitted to go on deck for a few minutes, to have the benefit of fresh air. He said that the officer on deck was busy just then, but that he would see him, and give him directions to allow me as soon as convenient. Being unwell, I lay down and slept; when, a little after six, p. m., the officer came to inform me of the permission, urging me to go and enjoy a little fresh air. I accordingly went, and continued about forty minutes; the marine, however, did not accompany me as on the former occasion. At half past seven Captain Burnett came, and inquired whether or not I had been on deck; adding, that at any time, when I felt desirous of doing so, I had only to send to the officer in command for the time being, when, unless it were inconvenient, I could go.

"*Wednesday, January* 18*th.* Rather better this morning."

Such are the terms in which the journalist commenced his entries for this the eleventh and the last day of his captivity on board a British man-of-war. During the whole of this period, although no reason had been assigned for his apprehension and detention he had been kept under guard, been permitted twice to go on deck for the benefit of fresh air, and prohibited all intercourse with any person, his family

and sentry excepted. The scene was now to be shifted; and accordingly, in the early part of the afternoon, Captain Burnett informed him that he had received a note from the commodore, stating that, by desire of the custos, he was to be returned to the *Garland Grove*. He was therefore requested to be ready in the course of a quarter of an hour, when a boat would be in waiting to effect his transit. But he needed no such length of time to complete his preparations, having been deprived of everything besides the barest necessaries: in fact, all he had to do was to turn the key in the lock of a half-empty portmanteau. Before leaving he inquired whether his honour the custos had returned the papers of which he had bereft him, and which included all his accounts, private as well as public, but of which he had no duplicate copy; when he was informed that they had not as yet been received. A little before four o'clock, Captain Pengelly came alongside, when Mr. Burchell took leave of the *Blanche* with little cause for gratitude towards any of those on board with whom he had been brought into forced and unwelcome contact. A few minutes sufficed to convey him to the *Garland Grove*, but it was still as a prisoner; consequently subject to manifold inconveniences and galling restrictions. To appreciate the severity of his prolonged and unjust confinement, recourse must be had to his journal, selections from which are now resumed.

"*Friday, January 20th*. This morning Mr. Gardner and Mr. and Mrs. Whitehorne came on board. About eleven, Messrs. Manderson and Delisser came on board. I asked the former, who is a magistrate and member of the house of assembly, what was the cause of my apprehension? and whether he could inform me what charge there was against me? He replied, that there was no charge at present; and that Mr. Barrett, who was examining my papers, had informed him that hitherto he had found nothing in them

which, in the least degree, implicated me, or which one planter would not write to another.

"*Saturday, January* 21*st.* Messrs. Knibb and Abbott came on board this morning; they remained during the day, and returned in the evening.

"*Sunday, January* 22*nd.* Mr. Dendy went on shore to see the friends at Jackson Town. On his return this evening, he stated that Mr. Roby had called on and informed them, that Mr. Barrett had finished the examination of my papers, and had found nothing which in any respect criminated me. He added, however, that Mr. Barrett could, from the tenor of my letters, discover my sentiments, and considered (as did Mr. Roby also,) that it would be most conducive to our own safety, as also to the welfare of the country, that we should all leave! Mr. Roby further observed, that he considered us to be the innocent cause of the insurrection, inasmuch as the negroes may have perverted the meaning of scripture passages, which we probably had read, or repeated; such as, 'The Son shall make you free!' and, 'Fight the good fight of faith!'

"*Monday, January* 23*rd.* This morning Mr. Dendy was sent on shore by Capt. Pengelly, to inform our missionary friends that they must not repeat their visit to the ship, as the magistrates were greatly displeased yesterday at his allowing them to come on board at all. In the afternoon Capt. Pengelly mentioned that he had called upon the commodore, in consequence of the magistrates' displeasure against him; who informed him that he had acted very improperly, in allowing Messrs. Knibb, Whitehorne, and Abbott to come on board, as he must be aware that, when the prisoner was on board the *Blanche*, he himself prohibited him all intercourse with every person except Mrs. Burchell. Capt. Pengelly also added, that he had waited on the custos respecting this same affair; who stated that he had acted very wrong in receiving the missionaries on board, and that the missionaries had forfeited their 'surety' by leaving the Bay to go on board. The captain further added, that the custos had informed him, that 'he had examined my papers; that there was nothing in them to criminate me; but that he could discover from them what were my sentiments relative to slavery, and that they were such as to render my leaving the colony necessary for my own safety, as well as for the welfare and safety of the colony itself. He therefore advised me to leave the island.' The captain stated, that on informing the custos there was a vessel in the harbour, (the *Lagan*) about to sail for Dublin, the custos

observed, that 'if I were willing to return home by her, he would obtain a passport for me.' In conclusion, Capt. Pengelly recommended me to write to the custos, for permission to leave the island by this vessel, or by some other which may be about to sail from Kingston. On my remarking, that I could not write to the custos, as I had received no communication from him, nor indeed any information respecting my apprehension and detention; he said that I was at liberty to mention this conversation with him. To this I replied, that as I was forbidden all communication with the shore, so that I could procure advice neither from my legal adviser nor from my private friends, I did not feel at liberty to write to the custos; but that if his honour had sent, or were yet to send, an official communication, I expected the same in writing; and that if I had received a written communication from him, I should most readily have written a reply.

"*Thursday, January 26th.* Mrs. Renwick came on board this morning to see Mrs. Burchell. After breakfast, Capt. Pengelly called me aside, and stated that he was sorry to see her on board, as it would give much offence on shore, and probably involve him in considerable difficulties; that Custos Barrett had informed him that, if he allowed any persons to frequent the ship from the shore, he himself would be the sufferer; that he did not feel at liberty, therefore, to have any of his own friends; and that he feared if we allowed Mrs. Renwick, or any one else, to come and see us, the authorities would interdict all communication with the ship, and prohibit even himself from going on shore, thus seriously interfering with his own as well as the ship's business, or perhaps there may be even a military guard placed on board. I immediately requested Mrs. Renwick to go on shore, and at the same time informed her that she would not be permitted to return. This day Capt. Park dined on board. In the course of conversation he observed that, of all the members who composed the court-martial, Mr. George Gordon was the only one who conducted himself with any thing like seriousness; that they appeared to be so accustomed to trying, condemning, and executing the negroes, as to have become thoroughly hardened and insensible; so that, during the trials, they were all, with the above exception, cracking their jokes and laughing.

"*Monday, January 30th.* In conversation with Capt. Pengelly this evening, I observed that, as I was still kept in ignorance of the cause of my apprehension and imprisonment, both of which I

believed to be illegal, without an arrest, a hearing and commitment, or even any reason being assigned for the proceeding, and that too when martial law had ceased, I should apply for permission to return home, to seek there an explanation of such treatment from officers of his majesty's navy; as also, a redress of my grievances; and that, if I could, I should demand that the whole of my papers, which had been so unceremoniously seized, should be again sealed, and forwarded to his majesty's government at home for their inspection, that they may be enabled to judge of the legality or otherwise of my confinement. Capt. Pengelly replied, 'Why did you not go when an opportunity was offered you?' I said, 'Because the permission was not officially communicated.' 'But the custos,' rejoined the captain, 'meant it to be officially communicated through me.' I observed, 'I was not fully aware of that; but that if I received an honourable permission, I thought I should go, but could not leave in any manner which would reflect on me the least degree of guilt or dishonour.' I afterwards remarked, that I considered the conduct of Commodore Farquhar and Capt. Burnett to be highly illegal; and that if, on my release, I found it was so, I should proceed against them at law. . . .

"*Tuesday, January* 31*st*. Still kept a prisoner. Capt. Pengelly allows no one from on shore to come on board to us; but he informed me to-day that, in the course of conversation with Mr. Manderson, that gentleman had repeated the following. Alluding probably to the time of the expiration of martial law, Mr. Coates observed,—'The first thing to be done is, to pull down the baptist chapel.' Mr. Manderson—'But how are you to do it?' Mr. Coates—'Twelve men would soon and easily do this.' Mr. Manderson—'Would you be one of the twelve?' Mr. Coates—'Yes, any day.' Mr. Manderson—'But would you be willing to be one of the twelve, in putting it back again? For be assured you will have to put it back.' Rev. Mr. M'Intyre—'But, Mr. Coates, in taking down the chapel, you would take the sense of the inhabitants of the town.' Mr. Coates—'Yes.' Rev. Mr. M'Intyre—'And you suppose that you would have the consent of the inhabitants.' Mr. Coates—'Yes.' Rev. Mr. M'Intyre—'But I can assure you, there would be a large majority of the inhabitants against you.'

"*Wednesday, February* 1*st*. The governor arrived in the harbour, in the North Star, about two o'clock, p.m. and went on shore in the course of the afternoon.

"*Saturday, February 4th.* Very unwell, from long confinement and suspense.

"*Monday, February 6th.* To-day a proclamation was issued by the governor, disallowing martial law, under certain regulations, in the disturbed districts. Capt. Pengelly informed me, that great displeasure was felt by the gentlemen on the Bay against the governor, on account of the proclamation; and that there was very great dejection manifested. He also stated, that the Rev. Mr. Smith, curate, had some conversation with him to day; when he expressed his regret at the harsh treatment I had received, and asked whether he could tell him what were my intentions.' Up to the present date, I have received no information relative to my apprehension and imprisonment, though still under arrest, and refused all intercourse with any persons from the shore. Mr. Dendy went on shore to see the friends at Jackson's Town; and, while there, Mr. Roby called to inform the brethren that martial law was discontinued, and that they had therefore better petition the custos to be allowed to leave. He also stated that some persons (gentlemen, so-called) had heard that Mr. Dendy had come from on board the *Garland Grove*, and had been seen go to Jackson's Town; and that they had therefore resolved, if they saw any one from the *Garland Grove* dressed as a minister, they would shoot him. The governor left Montego Bay for Lucea and other places."

Thus jealously guarded, degraded in the public estimation by being treated as a criminal, and deprived of the society, counsels, and sympathy of friends, Mr. Burchell continued, without being informed of the cause, a prisoner on board the *Garland Grove* for two and twenty days; making a total of thirty-three days since his arrest by Lieut. Usher, by whom he was conveyed on board the *Blanche*. In the course of the following Friday, however, Capt. Pengelly received an official note in the terms ensuing.

"*Montego Bay, February 10th*, 1832.

"SIR, "You are hereby authorized to release from detention the person of Mr. Burchell. "RICHARD BARRETT, *Custos*.

"*To Captain Pengelly, Ship Garland Grove*."

The captain lost no time in calling on Mr. Roby; and, together, they called on the missionaries ashore, showing them the above document. They also united in the earnest recommendation that Mr. Burchell, now honourably discharged, should quit the island without delay, at least for a while. 'The former urged that the interests of his employers, as well as his own, had already suffered; and were likely to be further injured by his remaining longer on board. The friends of the missionaries also, by mingling with the people, had ascertained that the public feeling against him was so violent, that his life would be imperilled if he attempted to land.' Capt. Shibles, of the American ship, *Robert and Rowland*, stated that he had heard Mr. Samuel Willingham, of Cow Park, swear that "he would not go home till he had got Mr Burchell's heart's blood." He also heard the same gentleman declare in the court-house, that "if an indictment against any person concerned in the rebellion were brought before the jury on which he sat, a true bill should be brought against him if his influence could bring it about." Capt. Barnett, of the army, had also informed Mrs. Renwick on the 4th of February, that "Mr. Burchell would not be able to land, as he had learned the day before that the inhabitants would shoot him if he did." All the missionary brethren on the Bay united, therefore, in stating it as their opinion, that it was his duty to proceed to America by the earliest opportunity; and that, by doing it openly and publicly, on the credit of Mr. Custos Barrett's declaration, there would be no compromise of character.

While arrangements to this effect were being negotiated, through the medium of Capt. Pengelly, a boat came alongside the *Garland Grove* next day, about two o'clock, with Mr. Sidney Lewin, the head

constable, accompanied by two subordinates, who stated that he was sent by the civil authorities to arrest and take Mr. Burchell before them at the court-house. He then produced a warrant, signed by Joseph Bowen, Esq. justice of the peace, for the apprehension of Messrs. Burchell and Gardner, on a charge contained in the affidavit of Samuel Stennett, a free person of colour, which was thus recited in the instrument:—"That Mr. Burchell had said to him, (Stennett,) and other leaders of the baptist society, to go among the negroes in the country, and tell them that freedom was theirs; and that they, the negroes, must fight and pray for it, and they will get it. And further, that he had heard parson Gardner say the same."

In his journal of this eventful period, Mr. Burchell writes;—"I stated to Mr. Lewin the plot against my life, and requested him to tarry till Capt. Pengelly returned, as he was then expected every minute. He replied, "he could not do that; and as he came by order of the civil authorities, I had no reason to fear." On urging my request, he stated, "The fact is, Mr. Burchell, this would not have been done, if they had not heard you were going away: you have no need to be under any alarm." Mr. Lewin allowed me to change one or two articles of clothing, when he said, "he could remain no longer, and I must go." Mr. Whitehorne accompanied me into the boat."

This hour of separation from his beloved family was, perhaps, the darkest and saddest of his chequered life. All the anxieties of which his nature was capable, and in their intensest form, were crowded into it. It was the crisis to which the course of events had hitherto tended; and in reference to which, after its transit, he might have said, "The bitterness of death is past!" He had learned with certainty, and in all its magnitude,

the conspiracy against him into which the greater part of the white inhabitants of the town had entered; and he could not but be conscious, that the first step he took on shore might probably be the last.

Those whom he left behind shared in the same fearful and thrilling solicitudes. "My heart was so full," says Mr. Dendy, "that I could not open my lips, even to say farewell! Mrs. Burchell was in a mental agony;—indeed, not one of us was far from the same state. We assisted her into the cabin; when we all fell upon our knees, and called on the Most High. I never was at such a prayer-meeting before. The Lord assisted me much in my supplications, while the tears ran profusely down my cheeks on to the floor; Mrs. Burchell frequently responding to my petitions, in the bitterest distress of mind. After prayer, I assisted Mrs. Burchell in rising from her knees, for she seemed almost fixed. She said she felt the burden removed, and relief to her troubled heart; but still, her feelings were in a state of great excitement, and we could scarcely keep her from fainting. After a short time, she became a little more composed, and expressed her confidence in God. I proposed that the ninety-first psalm should be read, and after that the forty-sixth, the psalm to which good Martin Luther used to resort when in trouble. From these precious portions of the holy word we had previously obtained much consolation, and now we found them very, very precious."

When did his people ever address themselves in prayer to their heavenly Father in vain? When did he ever turn away his ear of mercy from them? When did he ever disappoint their confidence; or permit the word, on which he had caused them to hope, to fail of its accomplishment? Nor was the faithfulness of the promise now to fail of a signal vindication:—"Call

upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Ps. l. 15.

As the boat, in which Mr. Burchell was being conveyed ashore, neared the quay for which she was making, the ferocious spirit and desperate designs of those by whom it was thronged were but too obvious. To save a valuable life, if possible, the officer who had her in charge, having already formed his plan, ordered the men at the oars to pull out with all their strength; at the same moment, putting the tiller hard down, he brought the bows of the boat round, and shot with the fleetness of an arrow to an adjoining slip, where only a few persons were standing. The whole party immediately jumped on shore, and mounted to the top step just as the van of the infuriated rabble, now further enraged by disappointment, came rushing pell-mell to the same spot. One of them struck at the missionary with a dagger, which pierced the breast of his coat, but glancing off did no other mischief. The throng increasing every moment, as fresh parties of them hurried from the adjoining quay, began to press upon him, hissing, groaning, and gnashing at him with their teeth; some with water in their mouths, to spit on him, others brandishing their weapons in fierce denunciation. Some cried out, "Have his blood!" others, "Soot him!" and others, "Hang him!" But, as they attempted to close in upon their defenceless victim, a few coloured militia men generously threw themselves into a circle around him, forming a body-guard; and, hurling back defiance on the tumultuary mob, exclaimed, that if found guilty by the laws to which he was amenable, he should suffer the penalty awarded by a jury of his countrymen; until then, they would regard him as innocent, and allow him to be reached only through their persons. As though awe-

struck, the murderous crowd made no further effort; and the self-constituted and faithful guard, marching down in order to the court-house, turned this once hostile array into a triumphal procession.

"On arriving at the court-house," says Mr. Burchell, "I found with many other persons, Mr. Joseph Bowen, who signed the warrant, and was one of the men who, I had been informed, had sworn to effect my death; and one who had threatened to Mr. Manderson, the day the chapel was demolished, that 'the house of any person should come down that protected the missionaries;' and one who, although a magistrate, was present at, if not active in, pulling down the chapel. Presently after, Mr. John Coates came, the gentleman, who had said at the same time to Mr. Manderson, "'that he would not be in the skin of any of those missionaries that night for a trifle;' and who, though also in the commission of the peace, was present at, if not aiding in, the demolition of the chapel. These two men presided on the bench. Mr. Coates then read the deposition of Stennett, as contained in the warrant. I said, 'I have no distinct recollection of such a person as Stennett.' Mr. Coates, pointing at him, said, 'There he is.' I looked, a first and second time, when I recollected that I had seen him; but that certainly he was not a member much less a leader, when I left the island in May, 1831. Mr. Coates then said, 'Mr. Burchell, as magistrates we are compelled to commit you—we can do nothing else; but the governor is expected in the course of one or two hours, when you can write to him; perhaps he will appoint some other steps. All we can do is, to request Mr. Nunes to make your situation in the gaol as comfortable as possible.' He then spoke to Mr. Nunes, and directed the clerk of the peace to draw out the commitment. Mr. Gardner was then called for, but had not yet arrived: presently Mr. Manderson came, and said that he had sent for him, and that he would be there immediately. On Mr. Gardner coming in, the deposition was read over to him; and Mr. Coates made similar remarks to him respecting his commitment; when we were both fully committed to take our trial.

"We were then conducted to the common gaol by the constables and a guard of the militia, who humanely preserved us from the throng, and from all injury. The guard consisted of coloured persons, and to them we felt ourselves greatly indebted. On

arriving at the place of our destination, Mr. Nunes called us up into the house of the gaol keeper, and stated that, as the prison was so full, we might occupy a room in that house; but that, as we should thereby put the keeper, Mr. Wilson, to much inconvenience, we should doubtless be willing to remunerate him. We asked Mr. Nunes, if we should be permitted to walk in the yard. He replied, 'he did not know, but would consult the magistrates.'"

This request, reasonable as it was in itself, was deemed to involve too great a favour, or too much of risk, to be complied with.

The whole of the above procedure is so sudden and unanticipated in its occurrence, and so rapid yet formal in its development, that it seems invested with somewhat of mystery. The following brief statement may be received in explication. While the grand jury were sitting, a petition was drawn up by some of the more violent of them, requesting his honour the custos to interpose, and to prohibit Mr. Burchell's leaving the island. They well knew the energy of his character; the determination with which perhaps he might seek redress; the fearlessness with which he would certainly expose the injustice and tyranny of themselves and fellow colonists. To prevent his escape from their toils, and his return home to tell the tale of his prolonged and rigorous imprisonment, must therefore be effected by all means, *aut fas aut nefas*. The above scheme was consequently devised; and it was proposed that the foreman should sign the petition on behalf of the whole. But, after it had been read, Messrs. Lewin, Jump, Dewar, Solomon Marks, and John Ball, refused their concurrence. The foreman, therefore, Mr. T. Bernard, Mr. Samuel Delisser, and six other gentlemen, severally appended their names. The custos declined receiving it, unless some positive charge, criminating Mr. Burchell, was set forth. Such

an affidavit (by what means we shall see hereafter) was at length procured, and the hoped for-results ensued, as already described. Hence the remark which Mr. Lewin made, when he arrested his prisoner on board the *Garland Grove*,—"This would not have been done, had they not heard that you were going away."

In the afternoon of Tuesday, February 14th, Mr. Lewin, a member of the grand jury of the special slave court, visited Mr. Burchell and his fellow prisoner; and, in the course of conversation, informed them, that on the day after their committal, some of the hostile party stated in conversation with himself, that 'they feared they had overshot the mark; for if, on trial, they could not convict Burchell and Gardner, after preventing Burchell from leaving the island, the colony would suffer more than from any other act, as the case of oppression would appear so much the greater." They had therefore proposed to him "to act with Burchell and Gardner's friends, in effecting their escape, especially that of the former." His reply was, "That he would do no such thing; as he was sure Mr. Burchell and his friends were too honourable to act in such a manner." After putting them in possession of this statement, Mr. Lewin added, "You must therefore expect that they will make heaven and earth meet, to secure evidence to convict you."

That this was not an unfounded apprehension, the following facts are submitted as samples of proof, which may be produced *in extenso*.

For the purpose of extorting criminative information, a party seized a poor fellow, named William Plummer, one of Mr. Burchell's faithful servants, and shut him up in a close room, with a pan of burning brimstone, for twenty-four hours, telling him "he should have a taste of hell before he went there."

Susan MacKenzie informed Messrs. Sturge and Harvey, some years after, that during the rebellion she was sent for by certain persons, because she was a "great baptist woman." They tried to make some man swear against her to hang her, but did not succeed; and because she would not say anything against her minister, Mr. Burchell, three men, with three new cats, were ordered to flog her. They gave her about three hundred lashes, after which she was sent to the workhouse for three months. So fearful was the punishment to which she was subjected, that when the attorney of the estate to which she belonged ordered her to the field, August, 1834, she said she was not able, and, in evidence of the truth of the statement, showed him her back.*

Dr. George W. Towton, of Lucca, having taken prisoner a negro man, proceeded thus to interrogate him.—*Dr. T.* "Did not Mr. Burchell tell you to rebel?" *Negro.* "No, sir." *Dr T.* "Tell me the truth; confess that he told you so, or I'll blow your brains out;" at the same time clapping a pistol to the man's head. Moved by so pressing an appeal, the prisoner retracted his previous denial of Mr. Burchell's guilt, and made answer, "Hi! for true massa! me just remember! Night before him go away, him tell me sinting tan so!"† It need scarcely be added that evidence of so equivocal a character, obtained under such circumstances, was not deemed available by the party who had taken the trouble to extort it.

Part of the same day in which Mr. Burchell was favoured with the kindly visit of Mr. Lewin, he devoted to correspondence with Mr. Dyer. The letter is dated, "Common gaol, Montego Bay, February 14th,

* The West Indies in 1837, pp. l. li. Appendix.
† Christian Record, p. 106.

1832;" and after narrating the course of events during some previous days, the writer adds the following sentences:—

"I can and do most solemnly assure you, that I am as innocent of any connexion with, or of any knowledge of, this unhappy insurrection, as an infant child; and do further most solemnly assure you that, neither directly nor indirectly, have I been concerned in it. Still, I am committed to gaol; and what kind of trial can I expect from people thus seeking my life, thus thirsting for my blood? Oh, my dear sir, pray for me—pray for us! We need, indeed, an interest in your prayers, and in the prayers of the Christian church in Britain. None know—none can tell, our sufferings: they are bitter, bitter! Truly I know what it is to say, 'My tears have been my meat day and night.' We fear not, however, any fair and impartial investigation on trial; we have no cause to do so: for unless such evidence as may be extorted by the threat of the gallows, or by perjury brought about by the promise of life to those who have deserved death by actual rebellion, or perjury by promise of large reward to the unprincipled, be brought against us, our innocence must and will appear as the sun at noon-day."

We have already recorded that, on the 5th of February, martial law was superseded by the proclamation of the governor. Thus deprived of the licence they had so long enjoyed for gratifying personal revenge, and for perpetrating the most atrocious cruelties on the negroes, the colonists cast an evil eye on the property of the mission and its agents. Long since, indeed, had they committed the first act of spoliation, and laid Salter's Hill chapel in ashes. On the 3rd of January this large and substantial edifice, which had but just recently been completed, and occupied for the purposes of worship but once, was fired by a party of the St. James's militia, under the command of a half-pay officer, Lieut. F. B. Gibbs, R.N., and Capt. George Gordon. But as the prerogative of destroying human life was at length resumed

by the civil powers, the military took into their hands that of the destruction of obnoxious property. On the 7th of February, therefore, when the St. Ann's regiment were about to leave Falmouth, Ensign J. W. Gayner, justice of the peace, and Adjutant Samuel Tucker, ordered the men to break down Mr. Knibb's chapel, which they had occupied as barracks during martial law, and animated them to undertake the sacrilegious service by setting the example.. Under such auspices, it was quickly and completely demolished. The baptistery, situated in the chapel yard, was previously filled up with filth by the workhouse negroes; who, being under the management of the magistrates, cannot be supposed to have done it without their concurrence. The cenotaph to the memory of that devoted evangelist, Rev. James Mann, was torn down and dashed to pieces by men who arrogate to themselves the almost exclusive possession of intelligence and good breeding, but who showed themselves capable of trampling with equal recklessness on the rights of the living and the relics of the dead. While the work of destruction was proceeding, information was conveyed to Lieut. Thomas Tennison, of the Trelawney regiment, and officer on guard in the town; who contented himself with replying, "It was no matter whether they broke the chapel or not, as he supposed they would set it on fire too!"

In the course of the same day, intimation was given to the missionaries in Montego Bay, that Dr. Lawson, the younger, was actively engaged in raising a mob for the destruction of Mr. Burchell's chapel. No serious apprehension was, however, entertained, that the inhabitants of the town would prove themselves to be so utterly lost to all sense of propriety, as to yield to such a proposal. But the next day, February 8th, more

numerous and certain indications of their purpose became manifest. Mr. Roby having been informed of it, repaired to the court-house, where he informed the custos, and Dr. Lawson the elder, of it. The former professed himself incredulous; and said he could not do anything, unless Mr. Roby would make an affidavit that the act was about to be committed. This, of course, he could not do: he offered, however, to swear that he had been informed so, and that he believed it was contemplated. His honour held this to be insufficient to justify his taking any measures; but spoke of the civil and military powers as being at hand. Dr. Lawson expressed himself as much offended at the imputation thus cast on the inhabitants of the good town of Montego Bay by Mr. Roby, and even termed it a "libel," calling on Mr. John Coates, who was near, to notice it. Within an hour of this interview, the work of demolition was commenced.[1] Mr. Roby again hastened to the court-house, but found that both the custos and Dr. Lawson were out of the way. The striking of the clock, at noon, was the concerted signal; and as the last note still reverberated through the hall of the court-house, Lieut. Col. Morris exclaimed to a gentleman who stood near him, "Now let us go!" A party at once issued from the sanctuary of justice, gathering a large mob in their onward march; and, by two o'clock, the capacious building, in which from fifteen hundred to two thousand persons had often received instruction from the lips of the now imprisoned missionary, was a heap of ruins.

The following magistrates and officers of militia were present at, and most of them very actively engaged in, the work of spoliation; thus literally verifying, and giving special significance to, the statement of His Honour the custos,—"the civil and military powers are at hand!"

Lieut.-Col. William Charles Morris.
Major John Coates,
Capt. George Gordon,
... William Mitchell Kerr,
... John Cleghorn, } Magistrates.
... Joseph Bowen,
... Ben. Haughton Tharpe,
... John Tharpe,
... William Nettleton Balme.
... Edward Evans, Coroner.
Lieut. James Gordon, Magistrate
... James Fray.
... William Plummer.
... Thomas Watson.
... Charles Wallace Ogle.
... John Henry Morris.
... G. M'Farquhar Lawson, Jun., Adjutant.
... Henry Hunter.
Ensign William Fowle Holt.
... James Coates.
... William Gordon.
... Joseph Gill Jump.
Alexander Campbell, Esq. Copse,
Charles O'Connor, Esq. } Magistrates.
William Heath, Esq.
Mr. W. B. Popkin, Head Constable.

Happily for society, such a list of names and titles, such an array of functionaries and officials.—

"All, all honourable men,"—

is not often to be met with in connection with such an enterprise; and devoutly is it to be hoped, that the period is far distant when others will be fired with the low ambition of emulating their deeds and infamy. The events of 1832, in Jamaica, combine, however,

with those of 1791 in England, to evince that lawlessness and outrage are not the attributes of the lower classes exclusively; but, as occasion arises, can also be asserted by parties whose education and position in society leave them without the shadow of an apology.

At this period, Mr. Burchell was called to endure, in addition to the imprisonment of his person and the destruction of his place of worship, "the spoiling of his goods." Of the entire missionary brotherhood, he was the greatest loser in a pecuniary point of view. "Possessed of private property before he engaged in the missionary enterprise, he subsequently rendered important pecuniary aid to the Jamaica mission. Having fixed his heart upon his missionary engagements, he had purchased, and furnished at his own expense, a residence in the mountains, to afford occasionally a refreshing retreat for himself and family from the sultry temperature of Montego Bay. This house, called Hillington, and situated in Hanover, was burnt down by the militia, during the existence of martial law. Near this spot is a house which Mr. Burchell rented as a chapel, and preached in, called Shepherd's Hall, or Gurney's Mount. At this place, a Christian church was formed, and a congregation of several hundred persons usually assembled. It was entered by the militia, and the benches, pews, pulpit, and household furniture, (the latter being Mr. Burchell's property,) were taken out and burnt. Various other damages were also sustained by him, of which we have no particulars."*

The colonial incendiaries proceeded with such determination and activity in their career, that, by the 19th of February, ten places of worship, in the western part of the island, were razed to the ground; and a large

* Narrative of Recent Events &c., by the Missionaries, p. 120.

amount of personal or mission property destroyed, stolen, or injured, at four other stations. Under these circumstances, the missionaries addressed a memorial to his excellency the governor at Montego Bay: to which a prompt reply was rendered by his secretary, stating that the petition had been anticipated by his excellency, as would appear from the proclamation just promulgated through the island, which called on all custodes of parishes and justices of the peace to seek out and discover the authors of such outrages, in order to their being punished. So little respect was paid to the proclamation, however, that very soon after it had been posted, several copies were torn down; and, underneath one in the court-house, was found written, "Whosoever gives information respecting the above, shall entitle himself to be tarred and feathered!"

The deplorable enmity which prevailed against the true benefactors of the country was such, that, on a requisition, the senior magistrate, T. J. Gray, Esq., convened a meeting at the court-house, with the design of influencing the representatives in the house of assembly, to "expel the baptist sect from the island." The speeches made were in accordance with this feeling, and resolutions were passed, expressive of equal abhorrence of religion and of its propagators. A further illustration of the same spirit, and of the unblushing effrontery with which it was manifested, was furnished in a large manuscript placard, measuring nineteen inches by twelve, found posted on the door of the court-house. As the original document now lies before the biographer, a transcript of it is given, as near to it in character as type will admit of. It ran as follows:—

"*But the prophet which shall presume to speak a word in my name which I have not commanded him to speak, even that prophet shall die.*"—DEUTERONOMY, chap. xviii. ver. 20.

May this be the fate of all such as

BURCHELL!

But though thus pursued with untiring energy, the persons of the missionaries were still uninjured; and, under the guardianship of a divine Providence, they seemed to bear about with them a more than charmed life. If their external circumstances were not those of ease and honour, they were far more serene and happy in mind than their persecutors; and, while confiding all to the hands of their once crucified, but now glorified Lord and Master, felt that all was well and secure for time and eternity.

Amidst the discomforts of a prison, Mr. Burchell derived much spiritual consolation from the pages of Rev. W. Jay's "Morning and Evening Exercises;" and from the Rev. C. Bridges' admirable "Exposition of the 119th Psalm;" many portions of both works he marked with his pencil. Above all, he found his bible to be, not merely the oracle of "wisdom profitable to direct," but a source of richest and all-sustaining solace, a fountain of life-giving joy and strength.

Perhaps his sufferings received their greatest aggravation from the consciousness that, beneath the same roof with himself were so many of his beloved flock, exposed to every indignity, and whose only crime was that they were baptists. As they were taken out of their cells, and allowed to walk in the prison-yard from day to day, for a brief airing, he could recognise some

of them through the grating of his window, although from the position of his own room he could not converse with them. But, to a missionary brother who visited him, he expressed the deepest and tenderest sympathy for them; whilst he made their spiritual support and final deliverance the subject of his frequent and importunate prayer to God.

The second Lord's day had now come and passed away, since the prison doors had closed upon him and his "companion in tribulation;" but to neither of them had it been a day of joyous fellowship with the saints, or of holy repose to their own souls. On the contrary, it was a season of disquiet to themselves, as it had been of turbulence among the prisoners who crowded the gaol. While all things thus wore the darkest aspect, and a case of treason seemed likely to be made out against them both, founded on Stennett's evidence; and long after the shadows of night had fallen on all within and without the narrow circumference of their room; observing from the tone of Mr. Gardner's conversation that his heart was ready to faint, Mr. Burchell thus addressed him:—"You know, my dear brother, your own innocence in this matter, and I know mine. Our only refuge is in God. We have trusted in him in times past, and have ever found him to be 'a God near at hand as well as afar off.' You know what prayer has effected; and you remember what Hezekiah did, when threatened by the king of Assyria, how he went up to the house of the Lord, and spread his case before him there. We, my brother, are debarred the privilege of resort to the Lord's house; but we are not shut out from the presence of the Lord; neither can the bars of this prison prevent our approaching him at the mercy-seat. Let us, then, spread our case before the God whom we delight to serve; it may be that he will hear

us, and send deliverance." These words, fresh from the heart, were not uttered in vain; and if these "prisoners of the Lord" did not, like Paul and Silas at Philippi, cheer their dungeon with the voice of melody, they did with that of prayer; and during the silent watches of the night both poured out their souls in earnest supplication, until the light of breaking day surprised them in the hallowed exercise. They then conversed with each other a little, but it was in an altered tone; when at length Mr. Burchell said, "Well, brother Gardner, I feel greatly encouraged; and my spirits are relieved of a heavy burden. I cannot but think the Lord is about to work deliverance for us." In about an hour after, the first person who was admitted to see them communicated the startling information that Stennett, unable longer to endure the tortures of conscience, had made voluntary confession to a magistrate that he had taken a false oath against the lives of the missionaries.

Scarcely indeed had that unhappy man witnessed the immediate results of his affidavit, in the imprisonment of his victims, than his conscience gave utterance to upbraidings, and began to afflict his heart with bitter reproaches. To prevent his escape, he was put under arrest, having surrendered himself to a magistrate some few days previously as a companion of the rebels. By those who saw him at this time, he is represented as being the image of extreme misery; and some affirmed he was not likely to live until the assizes. On the 14th of February, his mental anguish spurned all restraints; and, sending for his uncle, Mr. George Scott, a respectable resident in the town, he gave expression to the cause of his distress, by declaring that he had been bribed to swear falsely. Between this date and the 20th of the same month, Mr. Scott informed Stennett's

mother, who at once waited on Mr. John Manderson, and disclosed to him the intelligence she had received. On the following Wednesday, the 22nd, Mr. Manderson was called upon to attend the court-house, on some business relative to the prisoners there. Among them was Stennett, who, as under the impulse of some invisible and irresistible agency, approached Mr. Manderson, and, in the presence of the sentry, began to disburden his labouring spirit. Mr. Manderson desired him to cease for the present; until, having transacted the business on which he had been required, he called Mr. Raeburn, the non-commissioned officer on guard, to hear his narrative. He then cautioned Stennett against telling a falsehood, respecting the parties whose names he had mentioned; admonishing him of the effects produced on his mind by his having falsely implicated the missionaries. His statement was committed to writing, in the form of an affidavit, and ran thus:—"Samuel Stennett, of the parish of St. James, county of Cornwall, the island of Jamaica, being duly sworn, maketh oath and saith, that the affidavit made by him against the baptist missionaries, Thomas Burchell and Francis Gardner, which led to their confinement in gaol, was false and unjust; that he had never heard from them such facts as he had sworn against them; that he was instigated to do so by Messrs. George Delisser, George M'Farquhar Lawson, jun., Joseph Bowen, and William Charles Morris, the former of whom assured him he would be well looked upon by the gentlemen of this place; that the country would give him £10 per annum, and that he, George Delisser, would make it £50. This deponent further saith, that he is induced to make this declaration to relieve his conscience, as he knows nothing against the said missionaries; and that he never joined the baptist

society, as a member, till after Mr. Burchell had left the country. So help me God." This statement was read over to him in the peace office, in the presence of Messrs. Delisser, Bowen, and Morris, three of the accused parties, together with some other magistrates. On being asked, if he would swear to it, he replied that "he was ready to swear to it immediately." Although abused and threatened, and that in no very gentle terms, he could not be shaken from his purpose; but steadily persisted in asserting that his present recantation, and not the former affidavit, expressed the real truth. Then, addressing himself to the gentlemen individually, he appealed to their own inward consciousness: —"You know you did, and you cannot deny it; and you, Mr. Delisser, Mr. Morris, and Mr. Bowen, were the first persons who spoke to me about it, and offered me money if I would do it."

On Friday, the 24th, as Mr. Manderson was passing along the street, he was met by Mr. Bowen, who in his solicitude for the moral proprieties of others, seems to have possessed the happy faculty of forgetting any impeachment of his own. He inquired, therefore, with exquisite *naïveté*, what it was that Stennett had said respecting him. Mr. Manderson showed him a copy of the deposition; on reading which he began to swear, calling Stennett a lying rascal, &c. His brother magistrate said, "Mr. Bowen, did you not believe this man's deposition against Mr. Burchell and Mr. Gardner?" "Yes," replied Mr. Bowen, "I did." "Then you must believe this too," was the rejoinder; "for it is on precisely the same authority. You must believe both, or reject both." Not liking either horn of the dilemma, Mr. Bowen passed on without any further remark.

On the 25th the missionaries in the town appealed to Mr. Manderson, in his official character, to obtain

the liberation on bail of their imprisoned brethren, in consequence of this retractation of the charge against them. He cheerfully undertook to submit the subject to the consideration of the magistrates; but they refused to interfere. On this, the prisoners themselves drew up and forwarded to the governor the following memorial.

"TO HIS EXCELLENCY THE GOVERNOR.

"*The humble memorial of* THOMAS BURCHELL *and* FRANCIS GARDNER, *baptist missionaries.*

"SHEWETH,—That your memorialists, together with several other missionaries, recently laid before your excellency a memorial, stating their situation at the town of Montego Bay; and they crave your excellency's attention to the following additional circumstances

"On the 10th of February instant, your memorialist, Thomas Burchell, received from the custos of the parish his liberation from imprisonment on board the ship *Garland Grove;* when, in consequence of the demolition of the chapel on the Bay, the destruction of all the mission and his own private property, as also of information received from most respectable authority, of a plot having been entered into against his life, by certain of the inhabitants, he resolved on leaving the island by an American vessel which was to sail in a day or two.

"On Saturday morning, the 11th instant, a requisition was sent to the custos, for his interference to prevent your memoralist's departure. This not succeeding, a warrant was issued against him, by Joseph Bowen, Esq., founded upon the deposition of a free person of colour, named Samuel Stennett, who stated 'that Mr. Burchell had said to him, and other leaders of the baptist society, to go among the negroes in the country, and tell them that freedom was theirs, and that they must fight and pray for it, and they will get it; and further, that he had heard Parson Gardner say the same.'

"The deponent, Samuel Stennett, had been in gaol, on suspicion of having been concerned in the late rebellion, and had been discharged several days before your memoralist, Thomas Burchell, had any thought of leaving the island; still, no deposition against him was made, until the failure of the requisition to the custos to prevent his departure.

"On the warrant being served on your memorialist, Thomas Burchell, the high constable stated to him, 'that the warrant would not have been issued against him, but for his intention to leave the island.'

"On the aforesaid deposition, your memorialists, Thomas Burchell and Francis Gardner, were fully committed to the county goal, to take their trial at the ensuing assize court.

"Since that period, the said Samuel Stennett has stated to several persons, among others to John Manderson and — Raeburn, Esqs. (whose depositions to the fact have been laid before the magistrates,) 'that the affidavit made by him against your memorialists was false and unjust—that he never heard from them such facts as he had sworn against them—that he was instigated to do so by Messrs. George Delisser, George M'Farquhar Lawson, jun., Joseph Bowen, and William Charles Morris, the former of whom assured him that he would be well looked upon by the gentlemen of this place, that the country would give him £10 per annum, and that he, George Delisser, would make it up £50—that he was induced to make this declaration to relieve his conscience, as he knows nothing against the said missionaries—and that he never joined the baptist society as a member, until after Mr. Burchell had left the country.'

"Your memorialists still remain in custody, although the person on whose sole testimony they were committed has thus publicly contradicted his own deposition. They therefore humbly pray that your excellency will give such directions for their being released from prison, on bail or otherwise, or grant such other relief, as to your excellency shall seem meet.

"And your memorialists shall ever pray, &c.

(Signed,) "THOMAS BURCHELL.
FRANCIS GARDNER.

"*Montego Bay Gaol, February 25th*, 1832."

In consequence of this memorial, the governor m[ade] some communications to the magistrates, the purport of which did not transpire. No relief, however, was obtained; and, strange as it may seem to persons in this country, where the freedom of the accused quickly follows on the failure of witnesses, the memorialists had to submit to the discomforts and degradation of a

gaol for several weeks longer. That the magistrates would be desirous of putting them into a disadvantageous position, in regard to public opinion and the approaching court of assize, by keeping them in "durance vile," can be readily understood; but that the prayer of the prisoners, founded on such premises, should not have been immediately allowed by the governor, is inexplicable.

As no other expectation now remained, than that the case would be prosecuted to its extremest issue, the friends who were at large generously endeavoured to make the most of their means and opportunities in preparing for the trial. The difficulties attendant on this were manifold, and seemed all but insuperable. The slaves had not yet recovered from the panic occasioned by the despotic and savage proceedings of martial law. The missionaries themselves could not venture to travel in search of information, for fear of the violence with which they were threatened; and it was only by stealth that any of the negroes ventured to visit, in order to communicate with them. Notwithstanding all obstructions, however, such a mass of evidence was at length procured, as set their minds comparatively at ease.

On the 3rd of March, the hearts of all were cheered by the arrival from Kingston of their legal adviser, James Forsyth, Esq. attorney-at-law; in whom they found "not only an intelligent and zealous agent, but a pious, fervent disciple of their common Lord; with whom, even in the transacting of business, they could hold Christian communion. He entered upon his work, not as the hired defender of prisoners against prosecutors, but with the conviction that the latter were only the blind agents of Belial, striking at the cause of the Redeemer through his servants; and with the

determination to use his utmost ability to overcome the enemy." *

On Monday, the 12th of March, the assize court for the county of Cornwall was opened at Montego Bay, the then chief justice, the Hon. George Lowman Tuckett, presiding. His opening charge to the grand inquest was characterized by good feeling, and a dignified impartiality. The list of the prosecutions, and of the witnesses in their support, were then called over in open court; from which it appeared, that the charge against Mr. Gardner was to be sustained by the testimony of four witnesses, in addition to that of the perjured Stennett; while the last-mentioned individual was the only one to be produced against Mr. Burchell. Notwithstanding this extraordinary fact, the attorney-general, the Hon. Fitz-Herbert Batty, expressed his determination to send in an indictment against the latter, on that single and retracted evidence. It is scarcely necessary to add, that "true bills" were found by the grand jury: consisting, as it did, almost entirely of white persons resident in the disturbed districts, most of whom had suffered more or less by the insurrection, and nearly all of whom had prejudged and condemned the missionaries.† Their names, residences, &c. are as follows: —

William Ridgard, of the parish of Hanover, Esq., *Foreman.*

F. Nembhard,	do	do.
John Vassall,	do.	do.
Frederick Hendricks,	do.	Shopkeeper.
James Mullings,	do.	Planter.

* Narrative of Recent Events, &c by the Missionaries, p 68

† See the statements of Venture and Paris, in the "Christian Record," No. V. p 126.

George Rose, of the parish of Hanover, Planter.
John Jones, of the parish of Westmoreland, Esq.

John L. Grant,	do.	Planter.

James Polack, of the parish of St. James, Merchant.

James Sheletto,	do.	Planter.
William James Angas,	do.	do.
Joseph Cohen,	do.	do.
Charles Nicholson,	do.	do.
John Clare Davis,	do.	do.
Horatio Corinaldi,	do.	do.
Alexander Baillie,	do.	

William F. Holt, of the parish of Trelawney, do.

John Larkin,	do.	do.
Peter Heron,	do.	do.
Charles S. Hopkins,	do.	do.
Joseph Solomon,	do.	do.
James Gerrard,	do.	do.
John Ferguson,	do.	do.

On the following Wednesday, the 14th of March, an incident occurred of most amusing interest, and which sadly interfered with the gravity of state-prosecutions. It is thus related by a gentleman who was present, and who, under the signature of "Equitas," sent an account of it to the *Watchman* of the 31st instant.

"In the course of the trial of the soldier, for the murder of the negro Trim, the attorney-general stated, that he was sorry to interrupt the proceedings of the court, but he had received a message from the grand jury, as to some information which they required respecting a bill then before them. The chief-justice said, 'Let the grand jury come into court, and state the request.' They then came up, and the foreman said to the court, that they were at a loss how to pro-

ceed with the bill in the case of Mr. Burchell, as the only witness to support it had confessed himself perjured. 'Gentlemen,' said the judge, 'I have nothing to do with the matter; it is for you to judge of the credibility of any witness in support of a bill. If it were a point of law upon which you sought my advice, I would be happy to give it you to the best of my ability; but this rests entirely with yourselves. If you wish my advice as an individual, I would say, without hesitation, that a person who has confessed himself perjured is not entitled to credit, and it would be highly improper to receive his testimony.' A juror then addressed the attorney-general, and inquired what was to be done with the bill, as there was no other witness to support it? 'Gentlemen,' said the attorney-general, 'why the same as you would do with any other bill; throw it out—write on it *ignoramus*.' 'But,' said the wiseacre, '*how can we ignore a bill, when there is no evidence before us to support it?*'"

The grand jury having reluctantly written "ignoramus" (as they might well do with ludicrous and mortifying propriety) on the bill, Mr. Burchell's discharge was ordered. Immediately on the sheriff's arrival at the prison with that document, Mrs. Burchell, who had been there from an early hour, hastened to her lodgings, the residence of Mr. J. F. Brown, to inform the friends of it, two of whom went to escort him home. On his entering the house, many of the free members of his flock crowded to see him, and to tender their congratulations. One of them, in the noble spirit of the gospel, said to him, "Minister, no you feel too bad; we enemy, dem very wicked. Dem take we neger, dem hang we, dem shoot we, dem pill we blood as though we no worth at all; but, we must no feel too bad. We must pray for we persecutor.

for though dem wicked for true, dem no convert yet." In a similarly admirable strain, another thus addressed him in the course of the afternoon:—"Massa, no you feel too trouble. We persecutor, dem bad—dem too bad; but de bible tell we, we must pray for we persecutor. And you know, minister, Paul him once a Saul." Amidst these touching expressions of his people's love and piety, he was at length so completely overcome, that he was obliged to defer the visits of others until the morrow.

Two hours of pleasurable enfranchisement, however, had scarcely elapsed, when intelligence was brought that a conspiracy against his life was in process of formation; and that numerous white persons had been seen assembling in a certain place. The coloured people having become aware of the plot, determined to guard the house; and, as the dusk of evening set in, posted themselves in the lower part of it. By seven o'clock, indications of an attack began to develop themselves. Capt. Lacy, of the brig *Hygeia*, in his haste to ascertain Mr. Burchell's lodgings, insultingly accosted one of his friends, a respectable female of colour; for which he was beaten severely by a person who was near. Shortly after, a large body of persons, principally white gentlemen of the town, made their appearance, and, vociferously demanding the person of Mr. Burchell, threatened to pull the house down in case of refusal; on which he escaped by the back way to some neighbouring premises, whence he could be recalled as circumstances might require. On observing numerous persons in the house, and a considerable opposing party having also assembled without, the assailants felt nonplussed, and seemed at a loss how to proceed. The friends of Mr. Burchell waited until the others should commence acts

of aggression, and stood on the defensive merely. In the meanwhile, clamour and confusion, such as to beggar all description, began to prevail. Mr. Brown now thought it advisable to appeal to the civil authorities. Accordingly, Mr. Lewin started off in search of a magistrate; and, having occasion to pass by Mr. Roby's house, he informed him of what was going forward. That gentleman forthwith proceeded on the same errand as Mr. Lewin, and succeeded in procuring the attendance of Mr. Ewert, the magistrate of Montego Bay. In the meantime, Mr. Lewin having fallen in with Mr. Watkis, barrister at law, was conducted by him to the chief-justice, who instantly hastened to the scene of tumult, and used every exertion to disperse the mob. Finding them, however, to be utterly untractable, he went towards the court-house to obtain military aid. Most of the local authorities evinced great indifference to the progress of the tumult, or seemed not unwilling to favour its continuance and success. Two of them, Dr. G. M'F. Lawson, senior, and Mr. W. Heath, while sitting in Mr. Burchell's lodgings, resisted the proposal of the chief-justice for a military guard, unless an affidavit were made to show its necessity; although, at the self-same moment, several hundred persons were acting the part of demoniacs before the door of the house. The following affidavit was therefore made.

"*Jamaica*, ss.

"Personally appeared before me, John R. Brown, who, being duly sworn, maketh oath, and saith, that a great mob has assembled at the front of this deponent's residence, as this deponent verily believes for the purpose of doing bodily injury to the person of the Rev. Thomas Burchell, who is at present a lodger in his (deponent's) house; and this deponent further saith, that he hath every reason to apprehend that his premises will be attacked, and violence ensue, unless the said mob is immediately dispersed."

But for the exemplary forbearance of Mr. Burchell's coloured friends, the most calamitous consequences must have been attendant on this tumultuary movement.' At length, however, military aid was obtained; and as the chief-justice apprehended a fearful sacrifice of life, he earnestly advised Mr. and Mrs. Burchell to take shelter on board the *Ariadne* man-of-war, then lying in the harbour. In furtherance of this design, he deputed a white gentleman, an officer of militia, to procure a boat for their conveyance to the ship. The officer's choice fell on a frail and leaky one, in the hope (there is every reason to suppose) of its going with its freight to the bottom. A militia-man, however, who was on guard on the spot, knowing the boat to be a crazy one, prevented the foul design from taking effect, by securing one belonging to the man-of-war, which, at the time, happened to be fastened by a line to the side of the wharf. Arrangements having been completed, about ten o'clock at night the procession left Mr. Brown's house, under escort of a detachment of the 84th regiment. Mr. Burchell was conducted by the chief-justice, and Col. Lawson the commander of the military guard; Mrs. Burchell followed, under the care of Col. Morris and Mr. Heath, and a large party of coloured and black friends. As they debouched into the street leading to the wharf, which was nearly a quarter of a mile distant, the uproar increased to a tremendous height, in consequence of a report having got wind that the foes of the missionary were endeavouring to snatch him from his escort, with the design of throwing him into the sea. At length, amidst scenes of the most frightful excitement and tumult, the antagonist masses heaving to and fro like the billows of a tempest-tossed ocean, above which the din of strife rose in horrid discord

and roar, the edge of the wharf was gained; and Mr. and Mrs. Burchell, quickly stepping into the boat, were rowed to the ship in safety.

Mr. Burchell immediately mounted her side, to seek an interview with her commander, Capt. Phillips. Mrs. Burchell was detained, exposed in the open boat, for upwards of an hour; a lieutenant remaining with her, until an order should come for her to follow. When at length she was allowed to go on deck, another officer informed her that she could not see her husband again for the night; and that, as there was no accommodation provided for ladies on board, he would place his berth at her disposal. Having no alternative, she accepted the offer, and retired to pass a sleepless and anxious night.

The next day Mr. Burchell was visited by the chief-justice, the attorney-general, Col. Lawson, Capt. Gray, and Dr. Gordon, who entreated him to exercise a generous prudence, by leaving the scene of excitement. In the course of the forenoon the missionaries, having heard that these authorities had gone on board, and being apprehensive that in Mr. Burchell's harassed state of mind he might be persuaded to act hastily, desired Mr. Dendy to proceed to the *Ariadne*, and request him to determine on nothing until he could converse with his brethren. About three o'clock, while Mr. Forsyth, the attorney, and Mr. Whitehorne, were busily engaged with the defence of Messrs. Gardner and Knibb, the latter received a note from Mr. Burchell, requesting an immediate visit from him and Mr. Forsyth. The officer by whom it had been remitted, undertook to convey them on board, at the same time stating that the writer was about to proceed (as he understood) to Kingston. They lost no time in complying with his request; but, on reaching the ship, found to their

surprise that they could speak to their friend only in Capt. Phillips's presence. Mr. Burchell then informed them, that he had promised to sail for America that evening. Mr. Whitehorne mentioned to him, in broken sentences, (being often interrupted by Capt. Phillips,) that they and their brethren on shore would much regret such a decision, although they had previously advised it: because, if he remained, his enemies, having made an unsuccessful attack and ascertained the strength of his friends, would be afraid to repeat it; while their success in sending him away, would probably encourage them to adopt similar measures in procuring the departure of the rest. While these statements were being made, the captain prohibited Mr. Burchell's reply; saying, that "if he wished to hear such remarks, he was at full liberty to do so, but it must be on the beach, to which he should be conveyed at a moment's notice if he desired." Having entered into the engagement, however, Mr. Burchell did not feel himself at liberty to withdraw from it; but, leaving the apartment for a few minutes, hastily penned the reasons which had induced his decision, being the same as were urged by the chief-justice; namely, the imminent danger to his life, if he landed—the probable effusion of blood between the contending parties—and the probable evil bias which his continuance on the island, and especially on the Bay, might have on the trials of Messrs. Gardner and Knibb, then pending. "These reasons, whether well founded or otherwise, were certainly important, and involved no sacrifice of principle or of honour. Had he not been influenced more by regard for the lives of others, and the public peace, than by considerations of personal comfort or safety, we are convinced Mr. Burchell would not have acceded to the urgent

recommendation of the chief-justice, the attorney-general, and Dr. Lawson, to leave the island."*

Arrangements were now made for his departure; an American schooner, which had recently arrived, being chartered for the purpose, of conveying him to the United States.

When, some few days after, a deputation of Mr Burchell's friends waited on the chief-justice Tuckett, to thank him for his kind interference in protecting him from the mob: his honour was pleased to express highly commendatory sentiments in reference to his character. He then proceeded to state, that "it was a fortunate circumstance that he was on the spot, or beyond doubt Mr. Burchell would not at that time have been in existence, and many other lives would have been lost; amidst all, however, he never saw a man's mind more composed and peaceful than was his, under the most exciting circumstances." Further, "he had heard, on good authority, that tar had been purchased; and that it had been arranged for some one to visit the ship, who, professing to act as a friend, should advise him to come on shore, when they would tar and feather him, and set him on fire. On receiving this information he had gone on board with the attorney-general, and advised Mr. Burchell as to the course he should adopt, in which he expressed his concurrence."

In accordance with this advice,—sixty-seven days after his arrival out from England, all of which had been passed under a process of persecution the most unrelenting and malignant, calculated to exhaust both body and mind,—having been a prisoner for eleven days on board the *Blanche*, twenty-two on board the *Garland Grove*, and thirty-three in Montego Bay gaol, the victim of lawlessness, perjury, and brutality,—Mr.

* Narrative of Recent Events, &c., p. 72.

Burchell left the shores of Jamaica, on the morning of Friday, the 16th of March. Thus did the Master whom he served, finally deliver him from the murderous designs of "wicked and unreasonable men;" reserving him for future labours and usefulness, when the storm should have somewhat subsided.

If the three months which have just passed under review gave birth to a series of events that pressed with severity on the subject of this memoir, their general consequences were of a character alike calamitous and criminal. Originating for the most part in fierce and bitter passions, their course was correspondingly destructive; and life and property, to a fearful amount, were sacrificed together on the altar of Moloch. No philanthropic or Christian mind can contemplate the deeds which were then perpetrated, and the scenes which were then called into existence, without a thrill of horror and regret. In many instances, the beautiful face of nature was scorched and blackened by the flames of incendiarism; it was polluted by the blood of slaughtered humanity in yet more; together presenting a spectacle over which an angel might weep.

The conduct of the negroes, in destroying their master's property, is an evil deeply to be deplored, a circumstance that cannot be defended. Yet, the accumulated wrongs of bygone ages—the ceaselessness and aggravation of their own sufferings—the brutal ignorance to which they were doomed by their heartless taskmasters—the depraved morals in which they were constrained to pass their lives—the natural longings of their hearts for liberty—the expectations which had been awakened, by what they had heard, at their masters' tables and at public meetings, of the intentions

of the home government—the reported arrival and surreptitious withholding of the "free papers"—and the treasonable threats of the colonial politicians and orators to resist, *vi et armis*, the authorities of the mother country,—constitute no inconsiderable plea in bar of a rigorous judgment; and will, in the estimation of an impartial posterity, at least palliate what they cannot wholly justify.

The revenge taken by the colonists was indiscriminate and excessive, involving equally the innocent and the guilty; it was inflicted with a gusto and insatiableness characteristic only of the most debased and savage tribes of earth. According to their vocabulary, however, "it was the just recompence of rebellion; a word that has been made the apology for more atrocities than any other word—save religion."* Determined that nothing should be wanting to render their retributive administration complete, they invoked the ecclesiastical element at an early period; and, on the 26th of January, at St. Ann's Bay, instituted the "Colonial Church Union," the genius of which was worthy of St. Dominic himself. Armed with the two-edged sword of church and state, and freed from all the restraints of the statute book by the substitution of martial law for civil rule, their course of retaliatory violence was not only onward, but impetuous; sweeping all before them with the resistlessness of an organised and gigantic power.

The recklessness of negro life, by which this period was distinguished, is truly terrific. Men and women were cut and shot down with the most perfect *sang froid;* and the gibbet was furnished with victims amidst the ribald jests and fiendish laughter of mock judges. The court-martial, indeed, might have been a

* Prescott's History of the Conquest of Mexico, vol. iii. p. 218.

pandemonium, as the military executions they ordered were little better than human butcheries. Evidence, such as it was, could be easily obtained; and conviction immediately followed. At the time Mr. Burchell was in the Bay gaol, a negro, who had previously been a servant in his family, was lying there under sentence of death, on no other evidence than the following:—"He (the witness, an attorney) believed him to be connected with the rebellion." On this testimony he was found guilty, and condemned! At an earlier period of the insurrection, George Spence, belonging to Fat Quarter, was apprehended on a Friday evening, and the following morning put on his trial before a similar tribunal. Much was elicited from the man against himself, in answer to subtle questions proposed by the president of the court; and various attempts were made to induce him to say something that would criminate Mr. Burchell. For instance, such questions as these were proposed:—"Burchell told you, you were to be free at Christmas, didn't he? Didn't Burchell say you must fight for free?" In answer to these and other similar questions, the man stated that he did not know Mr. Burchell, he never saw him; he was not a baptist, he belonged to Mr. Watson's (presbyterian missionary) church. The manifest injustice and partiality of the proceedings on the part of the president, induced an officer present, though not one of the court, to protest against them, but in vain; as he was given to understand he had no right to interfere with the proceedings of the court. The issue of the trial was, though they failed to elicit any thing against Mr. Burchell, the man was found guilty, and sentenced to be shot immediately. Whether sentence had been formally pronounced in the hearing of the criminal or not, certain it is that, when led out to

execution, he was ignorant of the fate that awaited him. When taken from the court-room, seeing the soldiers drawn up in readiness to conduct him to the closing scene, he inquired of the marshal, with evident surprise and alarm, "Where are you going to take me? what are you going to do with me?" The brutal answer he received to these interrogations was, "You will see presently what is to be done with you." Arrived at the spot, and beholding the preparations on the part of the military, he renewed his inquiry, "What are you going to do with me?" He was only answered by the too significant action of the commanding officer snatching from his back the short jacket he wore, and throwing it over his head, tying the sleeves round his neck, so as for ever to exclude from his sight the things of earth. The officer, with his own hands, secured the rope by which the man was tied, and then stepped back, and gave the word to fire. In a few seconds the wretched man lay a mangled corpse on the ground. The whole process of the trial and execution did not occupy three hours.*

Many suffered death in various ways, simply on the ground that they were baptists. They had rendered themselves obnoxious by becoming members of a Christian church, and the activity with which they laboured to serve the cause of God and truth; and the opportunity was now seized for wreaking on them treasured wrath, under the forms of law. Thus they were not so much the victims of personal crime, as they were martyrs for their religion; in whom the Christian character often shone out in great beauty, under the most trying circumstances. The following may be taken as an illustration. During the ascendency of the military powers, an excellent and aged

* Cox's History of the Baptist Mission, vol. ii. pp. 175—177.

negro was doomed to execution. On his way to the fatal tree on which he was to suffer, he approached the overseer through whose influence he had been iniquitously condemned; and, after a few remarks declaratory of his innocence, thus addressed him:— "Well, busha, me forgive you. And me pray me God to forgive you, and give you long life; and make you see your wickedness before you die, dat you no suffer in de world to come." Such were the last words he spoke on earth, expressive of the same spirit that was breathed by his dying Saviour and Master on Calvary. These noble-minded disciples of the crucified One, who valued religion more than their ease and reputation, their consistency more than life itself, were driven out of the world in circumstances of ignominy as well as suffering, and amidst the execrations of their impious assailants; they fell unpitied and unwept by those who claimed for themselves the exclusive possession of refined sentiments and gentlemanly feelings; they were consigned with every incident of indignity to a felon's grave, or left to moulder where they perished by the hand of violence:—

> "Their ashes flew—
> No marble tells us whither, with their names
> No bard embalms and sanctifies his song"

But they are not overlooked or forgotten by Him to whom "the souls beneath the altar" address their solemn litany, and who will be revealed at the great assize as Judge of quick and dead. Meanwhile, "their witness is in heaven, and their record is on high."

If, however, not a few of the baptists, as such, fell the victims of persecution; the proprietors, resident in the disturbed districts, were deeply indebted to other members of the same denomination for magnanimous and successful efforts to save their property. The

following facts speak for themselves. The whole number of slaves subsequently rewarded by the legislature, in the county of Cornwall, amounted to seventy-four. The slave population of this section of the island was estimated, in 1831, at 108,424. Thus, the numerical proportion which the rewarded slaves bore to the entire body was nearly as one to 1,465: but, of these rewarded slaves, twenty-five were baptists: and the whole number of slaves of that denomination, in Cornwall, did not exceed 14,000. It appears, therefore, that the assembly rewarded one slave out of every 500 baptists, and only one out of 1927 not baptists.* Favourable statistics might also be adduced, as it regards adjacent counties. For the time being, however, such noble instances of fidelity were overlooked in the blindness of party rage; and the only thing thought of was how most effectually to slake the thirst of revenge; and in doing this, there was little difficulty.

From the destruction of the worshippers, the step was natural and easy to the destruction of their places of worship; and the work was entered upon and prosecuted with all the eagerness of men who found agreeable sport in their employ. The first of the series which fell beneath their valorous rage was, as we have already seen, Salter's Hill, giving celebrity to the 3rd of January in the Jamaica calendar; and the last at Green Island, on Lord's day, February 19th. Between these dates, eight others were razed by force or by fire; and the buildings and furniture at several other preaching stations were extensively injured or destroyed. The property involved in these numerous act of spoliation, was estimated at about £22,6[illegible]0 in Jamaica currency. "Awful indeed (say the mission-

* Cox's History of the Baptist Mission, vol. ii. p 179.

aries,*) are the devastations here recorded! Satan has been permitted to enter the sanctuaries of God; not, as usual, to defile, but to destroy. It was a rare liberty allowed him, and zealously improved, as though his activity were proportionate to the length of his confinement, and the shortness of his liberation. Long restrained to a great degree, and by a superior power, from wonted acts of spoliation, his rage at the success of the gospel had become madness; and when for a season his trammels were removed, he arose mighty and furious, and led on his vassals, as maniacs escaped from their cells, to plunder the defenceless and scatter the church. 'This was his hour, and the power of darkness!' This was his opportunity to rally his subjects, already 'drunk with the blood of the saints,' and to urge them to demonstrate their relation and allegiance to himself, 'the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon,' the Destroyer. Great is the mischief which has been done, at the instigation of this adversary. Not satisfied with having seduced many professors of religion to unite in his diabolical scheme of rebellion, and succeeded in bringing to untimely death many others who were guiltless of any participation in that crime, he was envious at the happiness enjoyed by those that remained to frequent the houses of God, and laboured but too successfully to annihilate these sources of comfort. Poignant and lasting is the grief thus occasioned. Thousands of tears have already been shed over the ruins of those sacred places 'where prayer was wont to be made'—where instruction was imparted to 'the ignorant and those who are out of the way'—and where 'the consolations of Christ' alleviated the sorrows of life. Very many of the

* Narrative of Events, pp. 118, 119.

people thus deprived, were faithful to their masters during the lamentable insurrection,* and many defended their property at the risk of their lives; and what is their reward? Their places of worship, dearer to many of them than all they possessed beside, and for the payment of which they had cheerfully contributed of their little earnings, are razed to the ground, and their ministers are driven from among them. These acts of cruel injustice, however, bear a relation to eternity. The sighs and tears they have occasioned, are gone up for a memorial before God; and we tremble for the situation of their perpetrators, when he shall come to reckon with them. 'Father! forgive them, for they know not what they do!'"

But, "the wages of sin is death." There is such a thing as a retributive providence even in this world; and at times the Divine Being sees fit to anticipate, by signal and solemn events, the yet more awful transactions of the final judgment. This is confessedly a mysterious theme; and any reference to it, however delicate, may by some be deemed presumptuous. Let it not be supposed, from any remarks occurring here, that it is wished to intrude censoriously into a province where Jehovah alone has the right to speak with authority; or that any pretence is made to wield the thunders of omnipotence, and to launch the bolt of divine vengeance against an offending fellow creature. Yet, it would be an indication of irreverence, rather than of humility, not to observe the "strange works" of God's moral administration, and to recognize his hand in his dispensations, not only in regard to his suffering people, but also to their persecutors.

When the turbulence of the early months of 1832 had passed away, some of the missionaries who had sustained heavy losses by spoliation, entertained the

* Christian Record, No. VII.

idea of endeavoaring to recover damages by actions at law. Reluctance to resort to stringent measures, however just, led them to defer any decisive movement from time to time, until many of the guiltiest of their opponents had passed into eternity, and rendered up their account at a higher tribunal. Hence the terms in which one of the sufferers wrote to a friend:—"If measures are to be adopted, for the purpose of bringing many of these gentlemen to justice, the sooner the better; that is, if we are to be influenced by our very imperfect conceptions of what is fittest and best: seeing that very many of them, chapel destroyers and others, have lately been called from time into eternity, in a most mysterious and awful manner." It will suffice to mention the following in illustration of this statement.

Capt. Moore, who was also deputy clerk of the peace, "breathed out" the enmity of his heart against the mission cause, by saying in respect of one of its ministers, that he would "like to see Barlow led out and shot." A few weeks subsequently he is described as having "died a most awful death."

The same phrase is used by a missionary, when narrating the case of a person named Harry Dawson, a chapel destroyer at Savanna-la-Mar; and who, as deputy gaoler, abused his authority in annoying Rev. J. Kingdon, when in prison, in every way his evil disposed mind could devise.

Mr. Brown, who for many years had been an overseer, and a relentless persecutor, was one day swearing in a fearful manner at one of the members of the baptist church at Annatto Bay. While oaths and curses were yet upon his lips, he was seized with so violent a pain that he was compelled to cry out in the bitterness of his agony; and in the course of a few hours he lay stretched out a speechless corpse.

At that time Lucea had for its rector the Rev. B. H. Heath. Unhappily sharing in the rabid inspirations of the colonists, he asked a gentleman to "go with him, and assist him in destroying the d—d baptist chapel." Dr. Binns, a member of the medical profession, was seen, about the same time, galloping towards the scene with a hatchet in his hand, with which he struck the first blow. Under such auspices the enterprize was soon brought to a successful issue. Soon after that event, these two gentlemen quarrelled; when words ran so high, that cards were exchanged, and arrangements made for deciding their differences by duel. They met; and the rector received a severe wound, his intellect became impaired, and in a few weeks his "profane life was brought to a close."

The reader will doubtlessly remember the name of Morris, a lieutenant of militia, and a planter, near Montego Bay. Having been actively engaged in the demolition of Mr. Burchell's chapel and residence, he afterwards carried off the sacramental wine belonging to the churches in that district; triumphantly regaling himself and boon companions with it. Not content with acts of spoliation and plunder, he further proclaimed his own infamy by declaring, that if he could meet with Mr. Burchell, he would "shoot him with his own hands, be the consequences what they may." Seven months elapsed, and circumstances had interposed the waters of the Atlantic between him and object of his merciless passion; when, dining one at a neighbouring estate, a brace of pistols lay table, which were handled by several of the con in succession. At length one of them was taken up by a gentleman sustaining the office of an overseer, who pointed it at Morris without being aware that it was loaded. Pulling the trigger, the contents were lodged in the body of the unhappy visitor, who fell mortally

wounded. For three days he continued to linger, and then closed his eyes for ever on this world.

When Mr. Burchell was being brought from on board the *Garland Grove* to the court-house, in pursuance of the warrant of arrest issued by Messrs. Joseph Bowen and John Coates, the latter, one of the earliest and bitterest of his persecutors, was heard to give utterance to the wish, that the missionary might fall and break his neck on the steps of the quay where he was about to land. Some weeks afterwards the magistrate was invited, with some other gentlemen, to a ball given on board one of the men-of-war lying in the bay. On returning home, a little past midnight, as he sprang from the boat on to the quay, he struck a leg against one of the steps, and severely injured it. Inflammation set in, and was followed by gangrene. Medical skill was unavailing to arrest its progress; the vital organs were reached; and in a short time the grave closed on the victim of mortality.

"Many others," says the before-mentioned correspondent, "had died since that season of violence and infamy; and many have been afflicted in such a manner, as to lead some persons to believe in the doctrine of divine providence who previously questioned, or at least practically disregarded it. We know that God does not always act according to the strict rules of retributive justice in the present life; but in the cases above referred to he would seem to have done so. Oh that it may operate as an effectual warning to the survivors, many of whom impiously pervert the long-suffering and forbearance of God into approbation of their iniquity, and who verify the words, 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.'"

CHAPTER IX.

MR. BURCHELL LANDS AT BALTIMORE—VISITS NEW YORK AND RHODE ISLAND—SAILS FOR ENGLAND—CHOLERA ON BOARD—ARRIVAL.

MR. BURCHELL escaped from the hostile shores and turbulent scenes of Jamaica on the morning of Friday, March 16, 1832. But his trials did not then terminate. His destination was New York; and it was hoped, from appearances. that a comparatively short time would suffice to convey him thither. It was ordained otherwise, however, by Him who "worketh all things after the counsel of his own will."

The boat in which he sailed was of only fifty tons burden; consequently unfit to contend with the tempest on an open sea. The weather became boisterous, and the wind unfavourable. Soon after a dense fog, moving down from the northerly regions, enveloped them; and the skipper, having lashed the helm, abandoned the vessel to the mercy of the elements for three days, during which she was run foul of, and her nose carried away. What was yet more trying, want was at length added to the usual dangers and sufferings of voyagers in so small a craft. The scanty supplies, which had been hastily taken on board, gradually diminished; and, long before their reckonings indicated approach to "the desired haven," were all but exhausted. Under the pressure of so unlooked-for and terrible an emergency, the mind of the

master became bewildered; and, as the mists slowly cleared, the party found themselves, to their dismay, on the coast of Maryland. Mr. Burchell requested the chart might be laid before him; after a careful examination of which, he mainly undertook the responsibility of working the little vessel: and, taking advantage of circumstances, entered the waters of the Chesapeak, and steered for Baltimore. Before reaching this place, however, the last biscuit had been divided between five persons, the whole of the little mission family. But, through the good providence of God, they safely passed the "perils of the deep," and landed on the 4th of April, having been nearly three weeks buffeting with the waves in circumstances of the deepest anxiety.

Here the wanderer found himself in the midst of strangers, and consequently without any to bid him welcome, or to cheer him by the expression of Christian sympathy. He determined, therefore, to resign himself to temporary repose, in the hope of recovering somewhat from his state of prostration. On the 9th he addressed a brief letter to his brother, in which he says, "My health has suffered severely from the distressing circumstances through which we have passed: I am now painfully experiencing their effects, both mentally and bodily. How I shall proceed I cannot as yet determine. I am not able to take any step at present, nor is it at all probable that I shall be for two or three weeks to come. My first concern must be, to recruit my health and rally my spirits if possible. Mrs Burchell is also very much indisposed; though quite as well as might have been expected, after all the trials through which she has passed. Esthranna, our little girl, is very well; but greatly wonders what

it all means, and why she is taken so from place to place."

Having made up his mind to remain in America, until he should receive instructions from the committee at home, Mr. Burchell called on the baptist ministers of the city, and found in them men of kindly feelings, disposed to show him all the fraternal attentions which his situation demanded. From them he learned that important denominational meetings were to be held, at no distant period, in New York; and numerous considerations concurred in influencing him to determine on being present at them He accordingly went, and at the close of April found himself domiciled in that mart of commerce and centre of religious activity On making himself known, he met a cordial welcome from ministers and people, especially from the committee for foreign missions

On his return to Baltimore, he received an invitation from the Mount Zion church, then destitute of a pastor, to supply the pulpit for a few weeks. To this he cheerfully consented, being unwilling to remain unemployed in the service of his Lord and master longer than his health rendered it absolutely necessary His ministry proved so acceptable, that he was subsequently invited to assume the pastorate: his recall to England, however rendered this impracticable

About the middle of May, he was gratified by the receipt of a most kind and sympathizing letter from John Apthorpe Vaughan, Esq., of Hallowell, nephew of the Hon. S Vaughan, under whose auspices he had laboured at Crooked Spring. Reflecting, as it does, equal honour on both parties, it is here inserted; premising that, as it was addressed for him at New York, it did not find him at Baltimore until a later date than it bears.

"*Hallowell, Maine, May 1st,* 1832.

"MY DEAR SIR,—It is with mingled emotions that I learn, through the papers, of your probable departure for New York. Much as I have sympathized with you in your heavy trials, it is but little I can learn respecting you personally. We both know too well what the public prints of Jamaica are. Of this, however, I have never for a moment doubted, your unceasing purity of motive, and, I will add, goodness of conduct. Still, what you must have witnessed must have been indescribably afflicting, and I offer you my sincere and Christian sympathy: you have one friend, at least, who has followed you all along without a moment's misgiving.

"My principal object in now writing to you is, to commend you to the kind attentions of David Hale, Esq., a pious and warm-hearted man, deeply interested in the cause of benevolence and in all its friends. He is well acquainted with the religious public of New York, and, as an editor of the principal commercial paper, knows of course everything else. You will find in him a fearless and valuable friend, while you are in New York. I am not personally acquainted with him, but, as I know him well through the medium of an excellent lady, a near relative of his, I feel no hesitation in speaking thus of him. Moreover, as he takes occasional boarders, and as his house is the resort of piety, you may prefer such a home to a more public place.

"Is Mrs Burchell with you? I have never seen her name mentioned in the papers. If you can command time and feelings to give me freely the history of those fearful months, January, &c., you will satisfy many anxious desires of your friend.

"Pray give me an early intimation of your plans. Though not in mind for other than a melancholy sojourn among us, yet I hope you will make some stay. You may do much in setting the public right here, in a matter of vital importance—the religious case of the slaves. You will also see something of God's wonderful dealings with this land, in several points which will most deeply interest you, and are now interesting the evangelical public of England. You will have an opportunity of exerting a favourable and pleasant influence among many of your denomination. And last, though personally not least, your friend will rejoice should you be able to extend your visit as far as this, before you return to England. Thousands in New England will deeply sympathize with you. John Merrick, jun., (now an invalid, but I rejoice to say a humble

and meek believer in Christ,) will be glad to see you; he expects to reach New York soon after you will be there, (say early in May,) from Cuba. If you leave your address, or a line, at C. H. Russell and Co.'s, 165, Pearl Street, he will seek you on his arrival.

"Adieu! With continued prayers for your safety and support, believe me,

"Your ever sincere friend,

"JOHN A. VAUGHAN.

"P.S. Mrs. Vaughan joins me in kind regards. We earnestly hope to see you here, where you will find abundance of sympathizing friends."

After having enjoyed rest and solace, for several weeks, in the midst of a constantly enlarging circle of friends, and in the exercise of his ministry, he deemed it desirable, for the invigoration of his health, and in subserviency to other important ends, to spend some time in travel. Naturally enough he first bent his steps to New York, that he might strengthen and extend his acquaintance among the wise and good of a city where he had recently received so kindly a welcome. After he had sojourned there some time, he addressed a second letter to his brother, in which he communicated the views and impressions he had received respecting the United States. It is written, of course, with the freedom of confidential correspondence; and, as such, will be read with interest. It is dated,

"*New York, June* 18*th*, 1832.

"It is some few weeks since I wrote a letter to any of my friends in England; and, as they may probably be desirous to know something about me and my movements, I have resolved on addressing a few lines to you, that you may communicate with other members of the family. Possibly it may not be long before I am required to leave this country for England; as I am, at present, anxiously looking for instruction from the society, as to my future course. As yet, however, all is dark and unknown.

"After landing at Baltimore, in consequence of the state of my health, bodily and mentally, I was advised to travel for the improvement of the one and the diverting of the other. Being informed that the American Baptist Triennial Convention was about to be held in this place, I proceeded here; not merely for the purpose of personal gratification, but of consulting with the Foreign Missionary Committee; and, by making known the proceedings against us in Jamaica, to meet the misrepresentations which had been copied from the island papers. I drew up a few articles, for publication, which have been very extensively circulated, and have proved of considerable value. There were nearly two hundred ministers present, many of whom are men of fine talent and corresponding acquirements. They received me very kindly.

"At the close of the convention I returned to Baltimore, where I have spent six weeks supplying one of the churches. I have received from them two pressing and affectionate invitations, to settle among them as pastor. However, it remains to be seen whether or not it be the will of God for me to remain in this country;—should it be so, the prospect of usefulness is very encouraging. This city has a population of eighty thousand persons, which is still and greatly increasing. It is probable it will become a port of yet greater importance than it now is, in consequence of several railroads, and especially of one of them, which is to extend three hundred miles back into the country—eighty of which are already completed. On this line produce will be conveyed direct to this port, which at present has to be conveyed down the Ohio and Mississippi, above one thousand miles, to New Orleans, and thence shipped to the various ports above two thousand miles more. In every direction railroads are in progress, which will be a great convenience to travellers, and ultimately prove of vast importance to this immense and rising country. The common roads are unpleasant, being exceedingly dusty or dirty, rugged, and in all respects bad. English roads are perfect bowling roads in comparison. Hitherto, where I have travelled, I have seen no macadamization; though this probably may be the case in the New England states, whither at present I think of proceeding, unless prevented by the cholera, which has just reached this hemisphere through the medium of the emigrants landing at Quebec. Had it not been for this, I was going to Albany to-morrow for the purpose of attending an association; and intended proceeding thence to the Lakes and the Falls of Niagara, in the neighbourhood of which

Mrs. Burchell's brother resides. One object I have at present in view, should I proceed, is to make inquiries respecting the churches, partly for my own information, and partly to be able to give intelligence to any brethren in England, should they require it, and should I be called home.

One of the most delightful circumstances in connection with the United States, is, that they have no religious establishment; the absence of this unchristian and evil institution gives a purity to the moral atmosphere which is truly refreshing—a freedom and power to religious action and profession which are unspeakably valuable. Here you can worship your Maker without restraint and without taxation; no sect being endowed for the purpose of frowning down or pillaging such as faithfully contend for 'the liberty wherewith Christ has made them free.' Here you enjoy full freedom of conscience, in the room of that pittance of toleration which our well paid and religious oppressors in England allow. It is utterly impossible, as it should seem, to realize the enjoyments and luxuries of full religious liberty—a liberty worthy of the name—in a land where my lord bishops, with their host of reverend sycophants and parasites, exist and exert their influence. It is a plant that will not grow in the morass of an establishment—it requires a healthful and generous soil.

"The baptist denomination is very numerous here, and in many parts equally influential; there is, however, a great diversity of sentiment among them. Formerly they were nearly all rather high in doctrinal sentiment; at present, Fullerism prevails in the Atlantic states. In the more southern and western states, hyper-calvinism abounds, accompanied by too much of antinomianism. Of late years, a Mr. Campbell (Scotchman) has proselyted many to his views of *quasi* baptismal regeneration, and qualified rejection of the Spirit's influences. In some of the northern states, also, I fear there is considerable danger of the Holy Spirit's agency in the conversion of sinners being either forgotten or perhaps declared unnecessary. The subject of revivals, as it appears to me, has been abused in not a few instances. Many revivals appear to be of a truly gracious and holy kind; and the Spirit of God reveals himself in the midst of his people, working in a way peculiarly his own; others appear to be the work of man only, and are kept up by working on the passions. In these latter, the system of declamatory exhortation appears to lead astray; so that whilst the hyper-calvinistic err in exhibiting the gospel as though it consisted of two

or three doctrines only, the other party equally err in their exhibition of the gospel, as though it were altogether destitute of doctrine—as though regeneration was mere reformation, and conversion only a change of plans and engagements. The Scotch baptist principles are much more prevalent here than in England. There are also a few general baptist churches; some free-will baptists, Christian baptists, &c. In some states the baptist is the most numerous denomination; and, if not already, it is likely soon to become so in this state, also in Virginia, Rhode Island, &c. The increase of the churches, in this and other sections of the union, is truly astonishing. During the last year, the clear increase on the whole was forty-seven thousand. There are three hundred and ten baptist ministers in this state, being an increase of one hundred and seventy during the last ten years.

"The independent denomination, in this country, is comparatively small. The presbyterian is large and influential. An important division has just taking place among the members of the latter body, on the ground of doctrinal sentiment; the separatists embrace low Arminian views, many of them rejecting the necessity of divine agency in the sinner's conversion. The episcopal church carries a much more modest countenance here than in England. Her service has undergone some considerable improvement. There is the division of high and low church; in the latter are to be found some excellent divines. The Wesleyans have suffered from a serious division, probably of one third of their members, who call themselves reformed methodists. The Roman catholics are making desperate efforts. One would almost think that his holiness began to fear the stability of his throne in Europe, and was therefore looking out for an asylum against the hour of danger.

"But, in the United States it is not all gold that glitters. Were it not for the presence of an antichristian establishment, England would in many respects be far preferable; but for this monstrous evil, England would not now be groaning under her heavy load of debt, nor threatened with destruction by internal convulsion. The states are not perfectly harmonious. The sentiments of the northern and southern sections are widely at variance on the subject of slavery; so much so, indeed, as even to threaten division at the present moment; and I think it very unlikely that the union will continue as a whole a second fifty years. Party feeling runs very high on the subject of the tariff, as also on the presidential question.

"Since my arrival, I have not received any information from Jamaica. I do most sincerely trust that the committee at home, and the religious public of England in general, will be prompt and decisive in this case, and press it upon the attention of the British government. Surely such wholesale murder as has been perpetrated, such destruction of mission property, such wanton imprisonment of British subjects, will never be allowed to pass by unnoticed and unredressed! I have lost everything,—my own property, all Mrs. Burchell's, and a considerable sum belonging to my little girl. These matters, however they may inconvenience me for the present, do not seriously trouble me As the proceedings against us have been so manifestly cruel and unjust, without a shadow of evidence to justify them, I cannot admit a doubt of final relief. And certainly damages ought to be awarded some of us, who have suffered the utmost that infidel malice could inflict, death only excepted. Our persecutors seized the opportunity of the insurrection, brought on by themselves, to wreak their long restrained vengeance upon the missionaries. But the Lord reigns! And he will not suffer 'the triumphing of the wicked' to be permanent.

"My observations when in England, and those I have made in America, deepen my conviction that the work among the negroes is the Lord's. I have not any where seen piety and sincerity of a higher standard as a whole.

"As yet, I know not what my course is to be. Should I be requested to visit England, I shall open a battery upon slavery; and shall tell such a tale as will probably astonish most, and perhaps frighten the timid. Should our sufferings be the means of bringing about emancipation, none of us will think of murmuring: they ought certainly to hasten it. We have been insulted and injured, simply as missionaries; and in the hope that, by implicating us in the insurrectionary project and movements,—thus branding our characters,—slavery might be re-established, and the cursed system of cruelty prolonged. However, notwithstanding their bribery and perjury, our conduct, through divine mercy, has been such as will sustain any amount of scrutiny; nor can they, in the use of fair and honourable means, substantiate against us even the charge of imprudence. I trust that the mission will not be allowed to suffer on account of these things; but that the friends of Christ will redouble their efforts on behalf of the cause of truth, and the oppressed sons of Africa."

After spending a few days at New York, Mr. Burchell resumed his wanderings; and we next meet with him in the state founded by that noble hearted baptist, Roger Williams, who preceded the apostolic Elliott in his evangelic labours among the Indians,—set the example to William Penn in the purchase of land from the aborigines for the purposes of colonization,—and, in laying the foundations of a new community, was the first to recognize in all its breadth, and to adopt as a primary and fundamental law, the great principle of religious liberty—freedom of the human soul in things of God. The following letter, addressed to Mrs. Burchell, will inform the reader of his progress.

"*Newport, Rhode Island, June 22nd,* 1832.

"In consequence of the reported advance of the cholera from Canada into the state of New York, and of many of the emigrants by whom it was introduced crowding down into the different towns in the direction of Albany, I relinquished my purpose of visiting that place, as mentioned in my last; and left the city of New York for this on Tuesday evening. At present I purpose remaining here over sabbath, and proceeding forwards on Monday to Boston, where it is likely I shall spend the most, if not the whole, of next week.

"I can form no idea at present as to my future prospects. In many respects the New England states are exceedingly interesting, and to be preferred to the midland. Churches are very numerous; but I do not as yet perceive there is so great a lack of ministers as has been intimated, except among churches that are in their very infancy. Rents are very reasonable; and comfortable houses can be procured on moderate terms, with extensive garden grounds attached. The climate appears to be very healthful. In the town you can walk about in the middle of the day, without any inconvenience, although the weather has been very clear. Were Baltimore more in the midst of the denomination, however, I have seen no place that I should prefer to it. Indeed, I have sometimes thought that, unless I receive letters from the committee, calling

me home, I will remain at Baltimore for eight or nine months, (say until April next,) and make trial of Mount Zion; by that time I shall be able to discover more clearly the capabilities and prospects of the church, and ascertain the probabilities of my success. Were I to locate myself in New York, I think an opening would immediately present itself there. In the course of conversation with friends, several propositions of this kind were made.

"You can inform the friends at Baltimore that I am proceeding but slowly, spending a few days with friends as I journey onward,—that I do not at present think of going much farther than Boston—that, as I expect a letter from London in the course of a short time, a definite reply to their last had better be deferred until then, although probably I may send a few lines to Mr. H. early next week, when I shall mention these things myself. I certainly feel as though I could scarcely decline making the attempt to which they invite me, though I am somewhat fearful, as my mind still suffers from the peculiar circumstances under which I arrived among them. However, I cannot doubt that our heavenly Father will interpose, and make manifest his purposes concerning me. I am wishful neither to be impatient, nor to act with precipitancy.

"This week the missionary meetings will have been held in London. I have no doubt that very great interest has been excited, as by this time the whole circumstances of the Jamaica case must have reached the friends. What will be the next step?"

At length in the month of August, after long-continued and painful anxiety, Mr. Burchell received letters from England, announcing the wish of the committee that he should repair to London by the first opportunity. He lost no time in effecting the necessary arrangements for departure; and having learnt that the *Algonquin* would sail from New York in the course of a week, he left Baltimore for Newcastle, where the packet dropped down and took him and his family on board.

After they had been out at sea some two or three days, it was ascertained that although they had left behind them the shores which pestilence had recently

invaded, they had not left the realms of disease and death. To the dismay of all it was announced one morning that the cholera had manifested itself on board, and that one of the steerage passengers was suffering under it. Its course was rapid, and a few hours sufficed to leave its victim a frightfully discoloured corpse. The sailors, as is not unfrequently the case under the pressure of some unusual calamity, were terror stricken; and men who would not have hesitated for a moment to "brave the battle and the breeze," quailed in the presence of "the king of terrors" in so mysterious a guise, refusing to bear any part in the offices attendant on the occurrence of death at sea. Mr. Burchell therefore united with a few of his fellow passengers in their discharge; and, after conducting a brief religious service, assisted in committing the body to its final resting place, and in adding another to the already accumulated "treasures of the deep." Immediately the affecting ceremony terminated, he went below and dispensed camphor to all who would take it, in the hope of preventing the recurrence of disease; and, through a merciful Providence, no further cause of alarm interrupted the pleasures of the voyage.

The *Algonquin* entered the Mersey on the 12th of September. After spending a short time in Liverpool, the missionary hastened to London, whence he addressed a note to his brother, announcing his arrival and purposes.—"I am happy to inform you that, through the goodness of our heavenly Father, we have all safely reached this country once more. Mrs. Burchell is not very well, and has consequently remained among the friends in Liverpool, with whom she proposes to spend a few weeks. My own health seems perfectly restored, so that I hope to render some

assistance in advocating the cause of our much calumniated mission; in clearing from reproach the memory of our poor murdered people in Jamaica; and in pleading the claims of those who survive, but who are still the victims of savage oppression and persecution. I have no wish for revenge, as I can cheerfully forgive my bitterest and most cruel foes for all they have done to me: but the iniquitous system of slavery must be overturned and abolished, and my utmost exertions shall be contributed to hasten the accomplishment of this great object."

CHAPTER X.

THE ABOLITION OF SLAVERY — MR. BUXTON'S MOTION — LETTERS FROM THE CHURCH AT MONTEGO BAY—MR. BURCHELL'S ENGAGEMENTS—EMANCIPATION ACT PASSED—VISITS IRELAND—FUND FOR REBUILDING CHAPELS—VALEDICTORY MEETING AT THE CITY OF LONDON TAVERN.

A CONVICTION of the incompatibility of perpetuated slavery, with the onward and peaceful prosecution of evangelical labours among the negro population of the West Indian colonies, and of Jamaica in particular, had for some time past been gradually taking possession of the minds of multitudes in this country—of minds at once the most vigorous and enlightened, philanthropic and religious. "Our slavery concerns," says Mr. Buxton when writing to Dr. Philip of Africa, so early as November, 1830, "go on well; the religious public has at length taken the field. The West Indians have done us good service. They have of late flogged slaves in Jamaica for praying, and imprisoned the missionaries, and they have given the nation to understand that preaching and praying are offences not to be tolerated in a slave colony. That is right—it exhibits slavery in its true colours—it enforces your doctrine, that if you wish to teach religion to slaves, the first thing is to put down slavery. . . . When another election arrives, and if we have a change of ministry,

which may come soon, the subject will be more thought of than it has been."

The course of events justified the vaticinations of Wilberforce's warm-hearted successor. For when, some two years after, the first reform parliament was elected, the religious public of Great Britain did themselves immortal honour, by carrying the slave question to the polling booth. In a more favourable position for contemplating the subject in its true light, they had received deeper impressions in respect to the claims of right and the obligations of duty; they had in fact, outstripped their parliamentary leaders, and loudly called on them to take up a position in advance of their former ground. The attack made by the white colonists on Christianity,—for it amounted to nothing short of this—left the religious men of the empire no alternative. Could they have conscientiously done it, they would still have maintained their quiescent neutrality. They shrank from the publicity, the turmoil, the political strife, which the contest involved; but when the alternative proposed was, Christianity or slavery, the spiritual emancipation of the negroes or their continued brutality and practical atheism, they could not hesitate. They were shut up to a choice which did not admit of question, and their decision was prompt and irrevocable. The effect of their adhesion was marked, not only in the spirit with which the enterprise was conducted, but also in the ground which was assumed. They denounced slavery as a sin, and therefore repudiated all attempts at modification It was to be abandoned, instantly and for ever, under a sense of divine displeasure; and he who hesitated was reproved as faithless to God and a robber of his fellow men.*

* Eclectic Review, July, 1848

In the interim, the parliamentary gentlemen who had associated themselves with Mr. Buxton, including many of those on whom he most relied, were slow to adopt his principles in their full extent. Failing to appreciate the absolute authority of the Christian law, "Whatsoever ye would that men should do unto you, do ye even so to them," their personal and party predilections occasioned among them an endless diversity of sentiment. Of twenty who dined with him on the 25th of March, 1832, for the purpose of consulting on the course to be pursued, he thus wrote:—"This select band of our special friends, and faithful supporters, differed upon every principal point; and opinions wavered all the way, from the instant abolition of slavery without any compensation, to its gradual extinction through the agency and with the cordial concurrence of the planters." Happily for the interests of humanity, however, he himself did not waver; he had deliberately chosen his ground, and refused to be seduced from it by flattery, or to be driven from it by threats.

The government of Earl Grey were little disposed to trouble themselves with the question. Their attention was engrossed with the reform bill; and they would gladly, if public feeling had permitted it, have continued their favourite medium policy. But on the 24th of May, Mr. Buxton moved in the House of Commons, for a committee, "to consider and report on the best means of abolishing the state of slavery throughout the British dominions, with a due regard to the safety of all parties." The motion was a testing one; and while it entailed on its author the forfeiture of numerous courtesies, which he had been in the habit of receiving from gentlemen of all parties, it evinced the hollow patriotism and defective morals which may

exist under the polished exterior of noble statesmen and legislative oracles. Lord Althorp proposed, as an amendment, the addition of the following words,—"conformably to the resolutions of 1823;" for which there were 136 yeas to 90 noes. The original motion was consequently lost, but the cause triumphed. The influence of the ministry secured for the day a majority against the advocate of philanthropy; but their advantage could not be maintained. The feeling out of doors was too intense to be trifled with, and its religious character—whatever sneering and half-infidel politicians may allege to the contrary—commanded attention, though it could not win their hearts. "I saw T. B. Macaulay yesterday," writes Mr. Buxton on the 26th of September.* He said, "You know how entirely every body disapproved of your course in your motion, and thought you very wrong, very hard hearted, and very headstrong; but, two or three days after the debate, Lord Althorp said to me, 'That division of Buxton's has settled the slavery question. If he can get ninety to vote with him when he is wrong, and when most of those really interested in the subject vote against him, he can command a majority when he is right. The question is settled; the government see it, and they will take it up.'" The government, however, still wavered; till at length Mr. Buxton's inflexibility wrung from Lord Althorp the disreputable declaration, "Well, if you will not yield we must."

But the time for yielding had not yet arrived. Meanwhile the over-acted violence of the colonists had driven home two lion-hearted men, who were to enact on the wide theatre of British soil, a part similar to

* Life of Sir T. F. Buxton, pp. 306, 307. Second edit.

that which Mr. Buxton was maintaining on the floor of St. Stephen's.

At a meeting of the missionaries in Jamaica, it was resolved that Mr. Knibb should proceed to England, to represent the wrongs to which they and their flocks had been subjected. In accordance with this appointment, he sailed from Kingston on the 26th of April, and safely reached his destination in the early part of June. For his arrival and mission, Christians at home had been prepared by widely diffused information, and special religious services. In the devout confidence that

"Prayer moves the hand that moves the world,"

the churches of the baptist denomination, in particular, had set apart the 20th of April as a day of united and importunate supplication to Almighty God. An extraordinary public meeting was also held in Finsbury chapel, which added impetus to public feeling and opinion. Hitherto, however, the committee and their constituency at large, though sympathizing individually with the movement of the anti-slavery society towards the great object of emancipation, had not deemed it desirable to encourage any such direct efforts as a body. They had, on the contrary, instructed their missionaries to avoid all questions which might appear to be of a political nature—to submit to the condition of society in Jamaica as they found it, interfering with none of the external regulations of either the colonial assembly or the parental government—but, as missionaries, to go steadily forward in the course assigned them of preaching and teaching the gospel of Jesus Christ. This they had done with signal success. The insurrection, however, had now placed things in a different position; and in its progress had brought

slavery and Christianity into direct antagonism, the issues of which were to determine which should command future empire. At length the annual meeting of the Baptist Missionary Society was held in Spa Fields Chapel, and Mr. Knibb took his seat on the platform. After the reading of the report by the secretary, the venerable Joseph Kinghorne of Norwich moved, and Rev. J. M. Phillippo seconded, the first resolution. Mr. Knibb, who had been previously counselled to moderation, rose to support it. He began in a tone of temperate firmness; but, as he proceeded to describe the occurrences of the past few months, his spirit kindled, imparting its glow to his elocution. "At this instant the secretary, apprehensive of his committing the interests of the society by passing beyond the boundaries of the subject, considered merely in its religious aspects, pulled the speaker by the coat. It was a solemn moment, and the man was made for it. He paused—gave a lightning glance at the awful atrocities of the past, the glorious possibilities of the future, and the grandeur of his own position, as encompassed with terrible responsibilities, standing on the brink of immortal fame and disgrace,—then concentrating all the energies of thought, feeling, and voice, he exclaimed, 'Whatever may be the consequence, I will speak!'"* His heroic resolve was decisive; he carried the meeting with him; he had struck a chord whose vibrations were conveyed with electric rapidity to the remotest parts of the country, and to which the people as quickly responded.

On the 15th of August, a public meeting of friends of Christian missions was convened in Exeter Hall, over which Lord Henley presided, and at which, eminent ministers of the established churches of

* Cox's History of the Baptist Mission, vol. ii. pp. [illegible], 195.

England and Scotland united with those of the principal bodies of nonconformists, in commending it as a solemn and imperative duty, to "urge on the legislature and government the adoption of all suitable means for the complete and immediate extinction of slavery throughout the British dominions." In less than a month after this date, Mr. Burchell arrived, and at once threw his whole soul into the movement so auspiciously commenced. In October he visited Scotland, and in not a few of its principal cities told his thrilling tale of missionary successes and sufferings. On his return from the north, he shared with Mr. Knibb the labours attendant on visiting most of the principal towns and districts of the kingdom, in the triple capacity of public speaker, lecturer, and preacher. With oneness of purpose they traversed the country from Berwick-upon-Tweed to Land's End with surprising rapidity and indomitable zeal. Their wondrous energy, and the sanctified passion with which they literally stormed the hearts of their countrymen, everywhere roused the masses into fervour and activity; adding the resistlessness of a nation's will to the cry of outraged humanity for redress, and to the anti-slavery phalanx, countless multitudes of men of every creed and of every condition in society, private and official, noble and plebeian.

Amidst these activities, the eventful year of 1832 came to a termination, to be succeeded by one of still untiring toil and ever advancing success. This was happily ushered in by the observance of the 16th of January as a day of special prayer for the West Indian mission. In the solemnities of that day, a vast multitude of Christian churches, of different denominations, both in town and country, took a part; thus connecting their purposes and plans for the ensuing death struggle

with the guiding wisdom and sustaining power of the "Governor among the nations."

We may here introduce, by way of episode, a letter addressed by the church at Montego Bay to Mr. Dyer, in which the writers express their views of the conduct and character of their persecuted pastor, who, though now separated from them, was still pursuing their interests.

"*Montego Bay*, 11*th December*, 1832.

"TO THE SECRETARY OF THE BAPTIST MISSIONARY SOCIETY.

"REV. AND DEAR SIR,—As we have lately heard with much pleasure of Mr. Burchell's safe arrival in England, we take this opportunity of addressing you as the secretary of the society to which we are attached.

"As members of the churches at Montego Bay and Gurney's Mount, we feel it a duty we owe to our late beloved minister, and to our society in the mother country, to establish, as far as we are able, the innocency of the former; and feel great regret that we did not, long ere this, address you on the subject.

"We, as a people who have for many years received instructions, both private and public, from the Rev. Thomas Burchell, do firmly avow, that we have never heard him preach or teach any doctrine that could tend to excite negroes, or any other person or persons, to rebellion; on the contrary, he always endeavoured to impress on the minds of negroes the necessity of being obedient to their owners, and on the free people submission to the powers that be; he himself set us an example; for, during the years that he resided in this island, he always showed due regard to the authorities, as far as was consistent with his duty to the great Head of the church.

"We feel very much grieved that there should have been such a desire among many, in this our island, to attach to his character so much infamy; and we now declare that we are ready to refute, on oath, the charges that have been brought against him; and the greatest body of our church, who are in a state of slavery, would be ready to do the same, if their situation did not prevent; for [illegible] have repeatedly told us that our minister never, at any tim[illegible] anything that would induce them to resist the authorit[illegible] owners.

"His enemies have persecuted him without a cause; but the Lord has helped him, and made a way for his escape.

"We deeply regret the necessity of his departure from us; and, if we could consult our feelings alone, we would desire no other minister but him; for he was kind to his people, indeed he was a pastor that we never will forget, but will ever remember him with the affection of children to a kind parent; he is in the hands of a kind Redeemer, who has saved him from cruel enemies in this island, and will, we trust, guide and protect him through life, and render him useful wherever he may be.

"We should feel very thankful to God if he were pleased to open a way for him to return to us again; and, as a society without the means of grace, we entreat you, sir, not to forget our situation; but to do all you can to call forth the prayers and exertions of our Christian friends in England on our behalf, that we may enjoy religious toleration, and have the word of life preached among us."

[Signed, on behalf of the Montego Bay and Gurney's Mount churches, by fifty-two individuals.]

How the "Christian friends in England" were engaged at this time on behalf of the bereaved and suffering churches in the west, is thus graphically described by Mr. Dyer, when writing to one of the society's agents:—"It must be evident to the dullest capacity, and is universally seen and felt here, both by friend and foe, that either Christianity or slavery must fall. Unless slavery be extinguished, the hope of freely publishing the gospel in Jamaica is fallacious. Instead, therefore, of picking off the leaves from the tree, we are laying the axe at the roots, with all the strength we can command; and, by God's blessing, will not cease to do so till its fall be accomplished."

Of the nature of Mr. Burchell's engagements at the same period, he furnishes a brief notice in a letter to his brother, dated

"*London, March* 8, 1833.

"Since I wrote you last I have been almost unintermittingly employed, except at Christmas. Last month I was chiefly engaged

in attending anti-slavery meetings, and in the delivery of anti-slavery lectures. Of the latter I have given several in London,—one last evening,—and am engaged for two more on my return from Bristol. These services are very important, but excessively fatiguing. Two hours' speaking in continuance, on a most exciting subject, and to crowded audiences, usually lay me up for a day, if not more, notwithstanding my health is now very good. Public meetings, although quite as exciting, are by no means so distressing, as the whole burden does not rest upon an individual.

"The great question which we are still agitating will, I trust, be soon brought forward and settled by parliament. We hope, and think it probable, that we shall be able to return to the scenes of our missionary labours at the fall of this year. To-morrow the anti-slavery committee will meet; and, if the deputation, which is to have an interview with government to-day, be not able to give a satisfactory account of their conference, letters will be immediately written, calling on the people, in every part of the country, to pour in their petitions."

In a note, penned at Bristol, on the 21st of the same month, he thus continues the narrative of events:—

"I should have complied with your wishes earlier, but had to attend missionary meetings at Bath, on Sunday and the following two days. The public meeting was held in the large Wesleyan chapel, Walcot; the congregation consisted of at least two thousand persons. The meeting may be described as nothing less than a tremendous one. The tory papers will no doubt abuse us well; but we are so much accustomed to this kind of treatment, that it only serves to lighten our labours by ministering to our amusement. Knibb was present, and handled Borthwick, the West Indian advocate, rather roughly. Knibb and self spoke for three hours.

"Next Sunday I am to be at Cirencester; then work my way up to London for the following Sunday, where I have to fulfil engagements at Clapham, Peckham, Plaistow, and the city; then to Bedfordshire, and then to Yorkshire. I should much like to attend anniversary services of your Cornish auxiliary, or, if that cann[ot be] arranged for, those of the Devonshire auxiliary; as, even [in the] latter case, I should have an opportunity of visiting you once at Falmouth."

The day after the opening of the reform parliament, in answer to Mr. Buxton's inquiries as to their intentions, the government pledged themselves to introduce "a safe and satisfactory measure" for the final settlement of the question of negro slavery. After keeping the country in anxious suspense for six weeks, Lord Althorp named the 23rd of April for that purpose; but before that day arrived, changes had occurred in the ministry, which made way for the elevation of Mr. Stanley to the colonial secretaryship. The difficulties of his position, however, were so great, that he found himself under the necessity of yet further postponing the motion till the 14th of May.

The long expected day at length arrived; and, amidst the most intense excitement, Mr. Stanley, in a speech of three hours, unfolded the governmental scheme; concluding by the introduction of a bill, entitled "An Act for the Abolition of Slavery throughout the British Colonies, for promoting the industry of the manumitted slaves, and for compensating the persons hitherto entitled to the services of such slaves." This act, which has been sometimes eulogised as one of the brightest that stand on the statute book of English law and English freedom,—the magna charta of negro rights,—had two grand defects, which seriously impaired its value, and modified its character in point of equity, namely, the clause for retaining the negroes in a kind of semi-slavery, under the designation of apprenticeship; and a second, which awarded twenty millions sterling to the usurpers of the negroes' rights, instead of to the negroes themselves, in partial recompense of the wrongs they had so long endured. Notwithstanding these concessions to the West Indian party, the bill did not receive the royal assent until the 28th of August. In consequence of the half-hearted-

ness of the gentleman who had taken charge of it, and of sundry its noble patrons, who would have shelved it altogether if they could, it was not to come into operation until the first of August in the year following. The slaves, however, together with their friends, both in England and the colonies, thankful for any change for the better, hailed the partial boon with every demonstration of exultant joy.

While this measure was yet pending, Mr. Burchell undertook a missionary tour through the counties of Devon and Cornwall. The secretary to the auxiliary in the latter county thus reported to Mr. Dyer, the circumstances of this anniversary:—"The attendance at the public meetings was very crowded. Much interest was excited by the presence of our valued brother, Mr. Burchell, whose details of facts connected with the persecutions in Jamaica, and eloquent appeals on behalf of the oppressed negroes, produced a most thrilling effect throughout every assembly." In the ensuing autumn he undertook similar tours through Lancashire, Derby, Nottingham, and other parts of the country.

Towards the close of December, he accompanied Mr. Knibb to Ireland, where they spent six weeks in the unintermitting and ardent advocacy of the good cause; ministers of all denominations throwing open their pulpits to them with one accord, while the people generously responded to their appeal for assistance. After having spent a week in Dublin, he thus glances at the past and the future in a few hurried lines to Mrs. Burchell:—

"I have scarcely a moment's time for writing, so that I shall not be able to give you much information. We are engaged morning, noon, and night; and it is seldom I am able to retire to rest before one or two o'clock in the morning. I should not have had the

opportunity of penning these lines, but that I have remained at home with the design of preparing an article for the press. We have been most kindly received by ministers and friends, and have hitherto succeeded far beyond our most sanguine expectations. To-morrow we shall be engaged in several of the chapels we were not able to occupy last Sunday; and on Monday evening we shall be similarly engaged. Tuesday, a public meeting for the baptist mission; Wednesday, public meeting for the London mission. Thursday we intend proceeding to Waterford, and other places in the south; and hope to return to Dublin, on our way to the north, toward the close of the week ensuing."

In subsequent letters he thus notices the progress of himself and companion:—

"*Cork, January* 11, 1834.

"I take up my pen, which I have some difficulty in using, being thoroughly fatigued and not less sleepy, in consequence of not having been undressed or in bed during the last two nights. We left Dublin on Thursday evening for Waterford, at which place we arrived the following morning at eight o'clock. Preached at twelve. Held a public meeting in the Town-hall at seven in the evening. Left for Cork at ten; and, after again travelling all night, safely reached here at nine this morning. In Dublin we collected £170, a much larger sum than we expected to realize by the whole journey; the kindness we received there is beyond all description."

"*Limerick, January* 19, 1834.

"As we were kindly received, so were we most hospitably entertained, in Cork. Our efforts there, on behalf of the mission, were chiefly made among the independents; altogether, we collected the handsome sum of more than £60. I am now under the roof of the Rev. Dr. Townley, for whom I am to preach this morning, and brother Knibb this evening. To-morrow we hold a public meeting in Swinburn's room, after which we hope to leave for Dublin.

"Ireland is at present in a tranquil state, almost as much so as England, notwithstanding O'Connell's attempts to agitate it. It is most lamentable to witness the distress of the country. The cabins of the poor are truly miserable; my heart bleeds to see them, and to think of them as the homes of human beings; and my indignation is thoroughly roused on hearing that the clergy, in the persons

of their officials, regularly go to these abodes of wretchedness to demand their tithes and other charges, before the poor inmates dare partake of the hard-earned fruits of their labour. Popery, in this part of the country, is awfully predominant, and the influence of the priests unbounded. The poor Irish are, indeed, slaves of the grossest superstition; being kept in the darkest ignorance. 'Tis very, very sad!"

"*Dublin, January 25th*, 1834.

"We arrived here again, on our way to the north, on the 21st instant. I expect to spend next Sunday at Drogheda; to rejoin brother Knibb the day following at Newry, where we hold a public meeting on Tuesday; to be at Rosstrevor on Wednesday; the next day to proceed to Belfast, for a public meeting on Friday; and thence go on to Londonderry, in order to spend Sunday there. A public meeting on the following evening will probably terminate my services on this side the channel.

"On Thursday last we dined and spent the evening with Viscountess Harbuton, and a very large party. Last evening she met us at another lady's residence. On our return hither we are invited to dine at Lady Hassard's. Thus we are favoured with opportunities of enlisting the best feelings of persons of all ranks, in behalf of the best of causes.

On returning to England, he continued to be actively employed in the service of the mission during several months; in the course of which he made the tours of Somersetshire and Hampshire, Kent, Norfolk, and Cambridge, Berkshire, Gloucestershire, &c. In the meantime, a question of great interest occupied the minds of the missionaries and their friends. How are the demolished chapels to be re-erected? On this subject, Mr. Burchell had several interviews with Mr. Buxton in the month of February; and, on Tuesday, the 25th, he accompanied Rev. Messrs. Dyer, Murch, and Knibb, as a deputation to the colonial office, where they had a lengthened interview with Lord Althorp, Mr Stanley, and Mr. Lefevre, in reference to it. At

length it was resolved to appeal to government. After several months' delay, an official communication was received, stating that, although his majesty's government, after giving the most anxious consideration to the subject, could not feel themselves justified in granting the claim of the society for reimbursement, out of the public funds, yet that, in order to facilitate the return of "the able and zealous missionaries," who had been compelled to quit the island, they had resolved to apply to parliament for the sum of £5510, being the amount of outstanding liabilities on the buildings which had been destroyed. So little concern, however, did the party in office evince to redeem this engagement, till within twenty-four hours of the annual meeting in June, that the committee expected to be under the necessity of making a direct appeal to parliament; and a notice had accordingly been entered by their kind and zealous friend, Mr. Buxton, of a motion on the subject for the first of July. In the morning of the 18th of June, however, Mr. Burchell called on this gentleman, and arranged with him for another interview with the colonial authorities, which occurred in the course of the same day; the deputation consisting, as in former instances, of the secretary and the two missionaries, assisted by Mr. Buxton and other friends. The result was, that government consented to recommend to parliament, not only the voting of the sum already mentioned, but also the additional one of £6195; being one moiety of the remaining amount of damages incurred by the destruction of mission property, provided the society would undertake to raise the other. This proposal, strongly as it contrasted with that which had been made in favour of the wrong-doers, who were to be recompensed with their full share of the twenty millions, was ultimately accepted;

and, at the public meeting, held the day following in Spa Fields Chapel, was commended, in the form of a resolution, to the adoption of the society's friends in general. In the proceedings of this meeting, Messrs. Knibb and Burchell took a part; and the following is a brief outline of the speech delivered by the latter.

"The society," he said, "had been in operation in the West Indies for the term of twenty years, during eleven of which he had been engaged there and on its behalf. His course, and that of his brethren, had been checked by the boisterous elements of slavery. Their characters had been assailed; in their persons they had been persecuted and imprisoned; but, amidst all, it was their happiness to possess a 'conscience void of offence towards God and man.' Instead of regretting the part they had been called to sustain, they thanked God that they had been permitted to labour in the land of the negro's bondage; and counted the day they landed on its shores as one of the happiest of their lives, esteeming it no small honour to be 'accounted worthy to suffer' for the cause of Christ. They had not looked for a life of ease and pleasure, recollecting the declaration of the Saviour to his disciples, 'Behold, I send you forth as sheep among wolves;' but, trusting in the promises of a faithful God, they found that they had not been abandoned in the hour of trial, and that not one good thing had failed them. The amount of success, indeed, far outweighed that of toil and suffering. There were now twenty-four churches in Jamaica; and the conduct of the negroes belonging to them, during the late disturbances, bore testimony to the purity of their faith; for never, throughout the whole, had he heard one of them use a harsh expression respecting their oppressors. Whenever they did speak of them, it was in terms of compassion and pity; and they prayed heartily for the forgiveness of those who were hunting them to death. Their sympathy for their ministers was so intense, that they quite forgot themselves. During his incarceration, he was allowed to walk for an hour each day in the prison-yard for air, under the restriction that he should not speak to any of the imprisoned negroes. A man, seventy years of age, one of eleven that at first constituted the church in Montego Bay, when formed in the year 1824, called to him from the grating of his cell; but, remembering the restriction, he took no notice of him. This was continued for three days. On

the fourth, he determined at all risks to speak to this old disciple, accordingly he proceeded to the cell, but he was not there.* He called him; he heard the clanking of his chains, and in an instant he came to the grating, and with tears in his eyes said, 'Minister, what make me feel is to see minister in trouble; me can bear it myself— me willing to suffer what God see fit; but when me see my minister, him leave father and mother and him country to come to teach me, it be more than me can bear. But, never mind, massa; bear up, keep good heart; you know we Saviour suffer more than we suffer.' Little did he expect such an interview; on the contrary, he had supposed the poor man would apply to him for a word of consolation. On his liberation, some time after, the poor people crowded around him so as to overcome him with their sympathy. They said, in reference to their persecutors, 'We know they wicked, but we must pray for them.' Did not this remind them of the conduct of the Saviour toward his murderers?

"A black cloud, indeed, then hung over the church; but, though individual Christians were alarmed, the church was safe, for it was 'founded on a rock, and the gates of hell could not prevail against it.' Slavery lifted the hand of persecution against Christianity, and would have smitten it to the earth; but the stroke by which it demolished the sanctuaries of the living God, inflicted on itself a mortal wound; and although the monster had for months been writhing in agony, reluctant to yield, it now lay powerless, and in a few days will give up the ghost. Yet the triumph was not complete; their joy was far from being unmingled; for where were the sanctuaries of the Most High? The adversary had cast fire into them, and levelled them with the ground, and their ashes were now trodden under foot of the ungodly. Thirteen of them were in ruins, and nearly twenty thousand negroes were deprived of a place in which to meet and worship God. Should this desolation be allowed to continue? Were those churches to be scattered abroad, for want of a place of rest? Should those thousands, the gathering of whom cost so much time, labour, expense, and life, be suffered to remain disconsolate, as sheep having no shepherd? Were they to be abandoned to the mercy of those who hated the religion of Jesus Christ? Surely not. Where, then, were they to look for help? Were he and his brethren to be told to go back to their congregations? They earnestly wished to do so; but it was in vain to look to them for the needed resources, for they had lost their little all; and, while their masters were to be compensated liberally for letting them go,

they were to have no recompence for all the misery, and spoliation, and persecution they had endured. Was it said, Look to the government? Government had promised to do something, but they expected more to be done. There was but one other—it was their last resource; and if they failed there, there was no help; then prosperous and interesting missions, in such case, would be blasted, and that too at the very period when they were rising into vigour. Their ultimate appeal was to the British Christian public, and never had it been yet applied to in vain in any case worthy of its support That public must determine whether they should go forward, or give up the cause. He appealed to them, then, in behalf of thirteen scattered churches and congregations, comprising five thousand members and ten thousand inquirers, and in behalf of many thousands more of perishing negroes. The 1st of August is approaching. Let not the shouts of the enfranchised negroes be mingled with the lamentations of twenty thousand of their number, over the ruins of their places of religious worship. Let not the joyful train of the conqueror be brought up by thousands in the rear 'refusing to be comforted' for Zion lying waste. Let the approaching day of jubilee be rather one of holy festivity and unruffled joy; let not a tear be shed, a sigh be heard; and let the chain, the whip, and the whole paraphernalia of bondage be burnt with fire, while angels renew the song, 'Glory to God in the highest, and on earth peace, good-will to men;' and we join in singing, 'The Lord hath triumphed gloriously! Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy! Who is like unto thee, O Lord, among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders?'"

Mr. Knibb followed in his usual strain of fervid eloquence; nor were the assembled multitudes indisposed to respond to the appeal. The chairman set a noble example by presenting a donation of £500; the treasurer gave a similar sum; and numerous lesser amounts were handed in in rapid succession. Many of the ministers, both baptist and independent, pledged themselves on behalf of their congregations for various sums; and the animated appearance of the meeting, while "devising liberal things," and collecting the

contributions, was as unusual as it was delightful. The total amount of extraordinary subscriptions, realized on this occasion, was more than £2,700.

Arrangements were now made for celebrating the 1st of August, when the new act would come into operation, in a suitable manner. In most of the baptist chapels throughout the kingdom, meetings were held for religious worship and the bringing in of pecuniary contributions. Other denominations shared in the grateful emotions and mingled engagements of that day—a day than which few more happy and sacred have occurred to the Christian churches in this country during the present century.

On the 7th of the same month, a public meeting was convened at the City of London Tavern, to receive the offerings of the churches and other friends to the cause of philanthropy, and to listen to the farewell address of its indefatigable and triumphant advocates. After tea, of which nearly seven hundred persons partook, the meeting was held in the large room, which was soon filled to overflowing; hundreds who thronged the door, being ultimately obliged to leave without participating in the pleasures of the evening. W. B. Gurney, Esq. was again called to the chair. Mr. Dyer then proceeded to read a list of subscriptions and collections, towards the required moiety of the sum for re-building the destroyed sanctuaries in Jamaica; the total amount of which, including what had been collected and promised at the previous meeting, was found to exceed £10,000. An expression of mingled astonishment and delight burst from the whole assembly, on this announcement being made, illustrative as it was of the power of the voluntary principle. Mr. Burchell then rose to address the meeting, and was succeeded by his friend and

brother, Mr. Knibb. The Rev. John Leifchild, having given out three verses of the hymn,

> "Blest be the dear uniting love,
> That will not let us part," &c

bade the missionaries a solemn and affectionate farewell in the name of other denominations of Christians, who had sympathized with them in their troubles; and whose kind wishes and devout intercessions for their welfare, he was assured, would be fervent and ceaseless.

Long after the echoes of this meeting had died away, contributions continued to pour in from every quarter: so that, before the end of the month, the sum received reached the handsome total of nearly £13,000. The hearts of the people warmly responded to the claims of Christian duty; and multitudes added their testimony to the truthfulness of the inspired statement, that "it is more blessed to give than to receive!"

CHAPTER XI.

DETERMINED OPPOSITION OF THE PLANTERS TO THE FREEDOM OF THE NEGROES — EARL MULGRAVE APPOINTED GOVERNOR OF JAMAICA — RELIGIOUS SERVICES RESUMED — MR. VAUGHAN — SERVICES ON THE FIRST OF AUGUST—MR. BURCHELL'S DEPARTURE FOR JAMAICA—ANECDOTE OF MATTHEWS THE COMEDIAN—ARRIVAL AT JAMAICA.

THE great battle of negro freedom had been fought, and fought successfully, on British ground. Legislators, constrained by the force of public sentiment, gave the finishing stroke; but the issue of the strife had been previously decided outside the walls of parliament. Under the discipline of religious principles and divine providences, multitudes had been gradually marshalling for the holy war; but it was the enemy who sent to their island-home the men who were to lead them on to victory. And nobly had they sustained their part and achieved their purpose.

"Ever battling with the oppressed,
'Gainst the oppressor, still they stand,
Blest as generous men are blessed,
Who with ready, outstretched hand,
Aid the weak and raise the lowly;
Firm through all vicissitude.
Theirs the mission high and holy,
Trusted to the free, the good.

"Clan, creed, country, do not narrow
Their affections, nor control;
Straight as flies the archer's arrow,
Straight they sped them to their goal.

"What's the goal? Emancipation!
Slavery's fetters to unbind;
Liberty for every nation;
Love and peace for all mankind!
Rights maintaining—wrongs redressing,
Law revered and understood,
Sovereignty both blest and blessing,
Universal brotherhood!"

If, however, the statesmen of England were slow to effect emancipation, the colonists were still more reluctant to yield it. They clung to the old system of injustice, cruelty, and vice, as with instinctive determination; they maintained their hold on their human chattels with the tenacity of a death-grasp. Every kind of agency was put into requisition for counteracting the plans and labours of the "sectarians;" and no scheme was left untried which gave the slightest promise of success against their cherished designs, or the objects of their compassionate regard.

Sensual indulgences and exciting pleasures were among the means by which the colonists endeavoured to retain in unresisting subjection the masses of the negro population, and to seduce the religious from their steadfastness; when these failed, recourse was had to severity. An eye-witness thus writes to Mr. Burchell, under date of

"*October* 9, 1832.

"The trials our poor brethren and sisters in bonds have to endure, are fearful to contemplate; and nothing but the utter abolition of the island's curse will remove them. On the one hand every encouragement is given to revelling, dancing, and the favourite and sinful practices of the negroes; and every attempt made to induce those who are members and inquirers to join in them. On the other hand, threats are held out, punishments inflicted, and every cruelty perpetrated, to force them to forsake God, and return to their former state. Among the people belonging to the church under my care, there are many who have been

severely punished for Jesus' sake. One has been sent to—— workhouse;* another has been beaten by her master, and for a whole month been shut up each night in a loathsome dungeon. A third has received a severe flogging. And a fourth was sent for a month to the workhouse; after coming home from which she was told that she had not been punished enough; accordingly she was stretched out by two men, and so flogged by the driver that she was unable to move about for two months; and now, at the expiration of seven, severely feels the effects of the savage treatment to which she was subjected. Blessed be God, he sustains his poor, oppressed, and tortured children; and still they 'hold fast their integrity' with a resolution that evinces they are not the low order of creatures which the dealers in human flesh would have us believe them to be."

Sir Joshua Rowe, the attorney-general for Jamaica, pronounced such laws as the Conventicle Act, the Uniformity and Five Miles Acts, &c., to be still in force in the island; but not the Toleration Act, or any other favourable to liberty. This judicial dictum was too good a thing to be allowed to remain a dead letter, and was extensively acted upon. Most of the baptist missionaries were reduced to silence; not a few were put under arrest; and some were thrown into prison. On the 22nd of February, 1833, Messrs. Nichols and Abbott wrote from the gaol of Montego Bay, saying, "You will regret to perceive that we are deprived of our liberty for the present; but will rejoice that it is for no worse crime than that of publishing the gospel of peace." Having been confined for a week, together with their friend Mr. Lewin, for meetings held in his house, they were liberated on giving security, each for himself, in the sum of £100, to appear to answer at the ensuing quarter sessions. Several noble hearted women also, whose constancy was only equalled by

* It may be proper here to state that a workhouse in Jamaica is the same as a prison in England.

their courage, were prosecuted and fined for permitting religious services to be held in their respective dwellings.

Earl Mulgrave having succeeded to the governorship, entered on the duties of his difficult position with a desire to dispense justice with an equal hand. His impartiality, however, served but to kindle the ire of the whites, who did not scruple to treat him with every indignity in their power. On the 25th of January, 1833, he issued the royal rescript against those legions of sedition, the "colonial unions;" this he accompanied with a circular, requiring the prompt obedience and co-operation of the magistracy in enforcing it. But the contumacy of the planters was not to be so easily suppressed. A missionary on the island, writing to Mr. Burchell in England, and describing the course of events, employs the following terms:—"The governor has issued the king's proclamation, sent by packet, which contains the death-warrant of the colonial unions, and guarantees the safety of the missionaries. Let us 'thank God and take courage.' The daily papers, however, treat the governor with as little ceremony as they do the missionaries, who is called the 'baptist-loving earl.' In several parts of the island the royal proclamation and his excellency's circular were torn down, almost as soon as posted; and various placards have been put up in their stead, such as the following:—'Down with Mulgrave!'—'No whigs!'—'Independence of Jamaica!'—'No sectarians!'—'Success to the colonial unions!!' This in the very face of the proclamation! The governor's circular commanded the printers not to publish the resolutions of the unionists; instead of yielding compliance, they have filled their columns with the most offensive articles against our sovereign and his representative, advertized the meet-

ings of the union, and republished 'The Solemn Declaration' of the 28th of July, 1832." These demonstrations of hostility were met by his lordship in a spirit of calm and dignified firmness; but the tenor of current events rendered it increasingly obvious that the framework of colonial society required to be remodelled throughout.

The passing of the imperial measure of emancipation, accompanied with the magnificent *douceur* of twenty millions sterling, disarmed future opposition, while it evinced its futility. When, therefore, the governor met the house of assembly in December, and addressed them in a speech characterized by the happiest union of dignity, resolution, and mildness, it was answered in a conciliatory tone. The numerous, sudden, and in many instances violent deaths of persecutors, tended also to chasten public feeling; so that not a few of the survivors became occasional attendants on the religious ministrations they had before denounced and endeavoured to suppress.

Those ministrations had been gradually resumed, in connection with the friends on the Bay, in the early part of 1833; and although the missionaries' movements had been conducted with the utmost care, they were recompensed, as has been noticed, with a temporary lodgment in the gaol. Immediately on their release, they resumed their evangelical labours, and adopted measures for the re-organization of the church. One of them furnishes the following statement of the progress of affairs—"Since our release, we have held all our usual services, both on the Sabbath, and on the week-day evenings. For the last two sabbaths we have had very full houses, at least five hundred persons being present at each service; so that we have had to take up a part of the floor of the middle hall, in order

that the people below, as well as above, may at least have the opportunity of hearing, if denied that of seeing. . . . It has afforded us much pleasure and satisfaction to find that, in this church, consisting of more than fifteen hundred members, not twenty of that number have been convicted of participating in the rebellion. We are now carefully re-examining every individual, and subject them to the most anxious scrutiny, before admitting them to the Lord's supper: so that you will readily suppose we have enough to do. But, as such a mode of procedure has had the effect of detecting evils which, otherwise, would most probably have remained concealed, or of removing suspicions unjustly excited, we do not regret having adopted it."

At this time one of the deacons of the church, a man of colour, commenced a frequent correspondence with the pastor in England, thus keeping him informed of the state of affairs. An interesting series of letters now lies before the biographer, in the highest degree creditable to their writer. One of them is here inserted as a specimen, and as illustrative of the tenderness with which the absent pastor was still regarded by those whom he had so faithfully served.

"*Montego Bay, May 7th,* 1833.

"MY DEAR MINISTER,—I have written you on the 26th of January last, and have not received any letter from you as yet. have also written Mr. Dyer. We have heard through Mess Nichols and Abbott, who received a letter from Mr. Dyer yesterd stating to them of your determination to return to us again as s as it will be safe. It was mentioned to the church, and it give great satisfaction to your poor and persecuted people indeed:—it make our heart leap for joy, and return thanks unto the Lord and take courage, to see what great things the Lord has done for us. Though we have sinned against him, yet he has not forsaken us, but has grant us mercy and pardon.

"Who is a God beside the Lord?
Or where's a refuge like our God?"

'I shall now commence to inform you how we are, as a church, getting on since our trial and persecution, and since I last write you. The Lord is still on our side, and has helped us. The enemies of the cross of Christ tried every thing in their power to put a stop to the gospel of our Lord, but the more they persecute us the more the gospel prosper; and the people come to hear the word of life preach unto them, both free and slaves. I am happy to inform you, although the persecution is very great, and Satan, as it were, has got his season to tempt the people of God, as he did Job, yet the Lord has not forsaken us, but has made a way for our escape in all his temptation, so that he has not been successful enough towards us. Some have fallen into his net, I am sorry to say, that did run well once; but 'the cares of this world, and the deceitfulness of riches, and the lusts of other things entering into their hearts,' they forsake their first love to the Saviour.

"It would please you, if you were here to see, since the persecution of our enemies, that Mr. Lewin's large house, the one you first preached in here, is almost too small already to contain the people. They are coming from the country (although the enemies of the cross do everything in their power to prevent the poor people,) to hear 'the word of life' and live. O! my dear minister, your heart will leap for joy; though at a distance from us, we know your spirit is here with us. Day after day prayers ascended to the God of all grace, in behalf of yourself and family; and He that heard and answered prayer for you has given us support and comfort, that we might continue to be faithful unto death. The people are coming to renew their vow and covenant to the Lord. On Sunday (5th instant) about two hundred and fifty members partook of the sacrament; and I am happy to inform you that poor Sam Cunningham* attend too, for the first time with us. He was to be executed, for no other crime only because he was a baptist; but the Lord raise up friends for him, and he was spared from the gallows, and from the hands of wicked men. For my part, I must say with David, 'If the Lord was not on my side, I do not know what men would do unto me.' I have experienced his goodness to me, amidst all my trials and difficulties in this world; and I would not murmur, knowing it is all working together for my good. I am still out of employment; they (the colonial

* See page 100.

union) are determined to starve us, because we are the followers of the Lamb. We rejoice, knowing that we are counted worthy to suffer for Christ Jesus. Our friend, Mr. Lewin, has suffer much too from the men of the world, because he has given up his house to preach in, and protected the missionaries. I can assure you, my dear minister, we were obliged to take down all the partition, (excepting one room,) and to take up part of the floor to see the people below; and yet, that is not sufficient to contain them. O see what the Lord has wrought. 'Not unto us, O Lord, not unto us, but unto thy name be all the glory.'

"*May 15th.* We were again more than happy on Monday the 13th, to hear from yourself by the post. The minister, Mr. Nichols, received a letter, which he read to us at the church on the same day. It renew our strength again, that we might pursue our course in serving the Lord our God. And if it is his pleasure to spare us, to see each other face to face in the flesh again, it will bring to your and our mind those words of the poet,

"'Forgotten be each worldly theme,
When Christians see each other thus,
We only wish to speak of Him
Who lived, and died, and reigns for us.

"'Thus, as the moments pass away,
We'll love, and wonder, and adore,
And hasten to the glorious day,
When we shall meet to part no more.'

"What a joy it will be to you, if you are spared to come amongst your poor and despised people, to preach the gospel once more to them in Jamaica. O, may the Lord hasten the period! Do pray for us; that when you come you may find us faithful and walking in love, as it becometh the gospel of Jesus Christ. Do pray for the persecuted churches in this island.

"Give my best respects to Mrs. Burchell and child, for me. Mrs. Vaughan's kind regard also. Poor old Mary beg to be remember to you and family; and to say, she is quite anxious of seeing you again. Likewise James B. and wife send their kind respects to you and Mrs. B. All the friends, both black and brown, send their love to you and family. May the Lord bless you and family, and keep you and them in the narrow path that lead to [illegible], is the prayer of

"Your faithful and obedient servant,

"S. J. VAUGHAN."

Twelve months subsequently to the date of this letter, it was reported that the hostile feelings, formerly so rife, were fast dying out; and that the congregations were so large, as to render the providing of adequate accommodation impossible. The church also was favoured with an accession of new converts to its fellowship. Lord's day, the 22nd of June, 1834, was signalized by eighteen persons receiving the rite of Christian baptism in the waters of the river Bay; Mr. Abbott officiated on the occasion. This being the first time of administering the ordinance since the insurrection, the event was naturally anticipated with some anxiety; the whole service, however, passed off without the slightest disturbance.

But the forecast shadows of a great and coming event were beginning to command universal attention, and to inspire unwonted emotions. The hearts of thousands beat with a quicker and stronger pulse, and the countenances of most were lit up with a kindlier glow of feeling, as the 1st of August approached. That day rung the knell of British colonial slavery; and, in the beautiful islands of the Caribbean seas, witnessed the simultaneous rising of eight hundred thousand persons from the degradation of chattels to the dignity of enfranchised humanity. For its arrival the missionaries of all denominations of Christians had prepared their flocks, by carefully explaining the provisions of the imperial act, and the moral requirements of religion; and, when at last it dawned, it found the churches assembled for the purposes of public worship. Taken as a whole, never before, perhaps, did an event of such magnitude occur under circumstances so pleasing and significant. And, if ever there was a picture interesting to look upon—if ever there was a passage in the history of a people

redounding to their eternal honour—if ever there was a complete refutation of all the calumnies which had been heaped upon them for ages, as if in justification of the wrongs done them—that picture and that passage are to be found in the history of the coloured peasantry of the west. Instead of the fires of rebellion, lit by a feeling of lawless revenge and resistance to oppression, the whole of those islands were, like an Arabian scene, illuminated by the light of contentment, joy, peace, and good-will towards all men. No civilized people, after achieving an unexpected victory, could have shown more delicacy and forbearance than were exhibited by the slaves at the great moral consummation which they had attained. There was not a look or a gesture which could offend the eyes of their masters. Not a word escaped from negro lips which could wound the ears of the most feverish planter. All was gratitude, mutual congratulation, and hope. The negroes felt that their fetters had been loosed; they looked forward with expectation to the time when they should be struck off, and when even the degrading marks which they had left should be wholly effaced.

This peaceful joy, this delicacy towards the feelings of others, was all that was to be seen, heard, or felt, on that occasion, over all the chain of the Antilles. Amusements there were none; not even those by which they occasionally beguiled the hard lot of bondage: they kept as a sacred sabbath the day of their liberation. From an early hour their sanctuaries were the centre points of attraction; young and old alike pressing forward, not coldly to comply with a formal ceremonial, not to give mouth-worship or eye-worship, but to pour out the full and warm tides of their hearts in praise to the Giver of all good.

"I never before witnessed," writes Mr. Abbott from Montego Bay, "nor did I, two years since, think I should live to witness, a scene similar to that which I beheld here on the first of this month. It had been arranged, among the brethren, to hold services at each of the town stations on the west end of the island on that day, and to make a special collection at each place towards rebuilding our chapels. At our subordinate stations, Greenwich Hill, Gurney's Mount, &c., we had for some weeks previously addressed the people in reference to the expected change; and on the 27th of July preached here from Jeremiah xxix. 7,—'And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace.' On the 28th I baptized ten persons. On the 31st we held a preparatory prayer-meeting, at which the attendance was good. On the 1st of August, the chapel, the yard, and the streets around the chapel, were crowded to excess. I spoke in the morning from Psalm cvii. 8,—'Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!' and in the evening from John viii. 36,—'If the Son therefore shall make you free, ye shall be free indeed.' The collection amounted to upwards of £40. Saturday evening we had the chapel full, and many in the yard, at a prayer-meeting. On the 3rd I baptized twenty-five; and, at the request of the deacons and leaders of the church, I, in the morning, again enforced the duty of subjects to 'seek the peace of the city,' &c. Our congregation was larger than even on the previous and ever-memorable Friday,—it is considered, on the most moderate computation, that not less than three thousand persons were present. After the morning service, we had the pleasure of welcoming thirty-five brethren and sisters to the table of our Lord, around which not less than twelve hundred members were seated. I concluded the service of that glorious day by exhorting the new professors to 'go on their way rejoicing.' I found these services to be soul-refreshing seasons; and I believe that, to hundreds, they were truly pentecostal."

Such were the happy auspices under which the modified freedom of whig statesmanship was ushered in.

None can doubt that the heart of the absent pastor was among his beloved people on that occasion; and

the time was not remote when he should commence his return journey, in order to renew his personal sojourn among them.

Having secured a passage on board the *Canada*, Capt. Britton, for New York, he remained in London, enjoying the society of endeared relatives, until the 29th inst. Early in the morning he left by coach for Portsmouth, where the *Canada* was to call for him and his family. But that day was destined to be darkened by more than the ordinary regrets of separation. His elder sister, who had come up from Somersetshire to spend the last fortnight with him, and from whom he had parted in tolerable health, was immediately after seized with the Asiatic cholera; and, long before nightfall, was numbered with the dead. Next day he went on board; and, the anchor being soon after weighed, the vessel proceeded on her course down channel. Her progress, for a fortnight, was but slow, in consequence of foul winds, which occasionally rose to terrific gales. The night of the 2nd of September was so appallingly perilous, that no one of the company or crew ventured to retire to their berths; but all kept anxious watch, expecting every moment might be their last.

The weather having somewhat moderated by Lord's day the 7th, it was proposed by some of the passengers that divine worship should be celebrated, and that Mr. Burchell should be solicited to officiate. With this request he readily complied, and riveted the attention of a motley and numerous auditory, while preaching from John xi. 36,—"Behold, how he loved him!" The party on board consisted of persons, not only of various nations, but also of diverse creeds and professions: among the rest, it included a clergyman of the established church of England, and Charles Matthews

the comedian. The latter had been deeply interested, not only by the theme, but the earnest sincerity, of the preacher, towards whom he subsequently showed the most marked respect. Under favour of the former, a discussion arose, prior to the arrival of the next sabbath, as to the propriety of a dissenting minister conducting religious worship while an authorised "son of the prophets" was on board. The debate waxing warm, Capt. Britton was appealed to for an authoritative judgment on this nice point. With the characteristic frankness of a sailor he replied, that, as his vessel was an American, all denominations stood there on an equality; and it was not for him to contravene the laws of the United States, which recognised no superiority in one religious body over another. The question being thus left open as ever, at least in the estimation of those who had been accustomed to plead prescriptive privilege in this country, it was referred to Mr. Matthews. "He exceedingly liked," he said, "the reverend clergyman as a pleasant companion at a hand of cards, or over a bottle of wine; but he could not accept him as a spiritual guide: and that, since he had neglected the duties of his office until stung into zeal for his order by the services of another, he thought Mr. Burchell was the fittest person to continue the duties he had so happily commenced." This unanticipated decision was final; the passengers generally concurred in the comedian's sentiments; and it was arranged that the missionary should conduct public worship whenever the weather permitted.

It may be readily supposed there was at least one who did not cordially assent to this conclusion. He accordingly resented it, as opportunity served, by various acts of discourtesy towards the popularly elected dissenting chaplain. These did not escape

the quick observation of Matthews, who requested Mr. Burchell not to notice them; for that he himself would "serve the parson out." When, therefore, a day or two after, all were gathered at the dinner table, he illustrated his wondrous power of metamorphosis by personating his clerical friend, even to the sinister cast of his eye and the professional tone of his voice, with such perfect accuracy, that it was difficult to say which was which. The company looked first on one, then on the other, doubting which was "his reverence," and which his double. At length, the relaxed features of the merry-hearted monitor, who threatened a repetition of the mimicry in case the offence against good manners were repeated, fixed the gaze of all for a moment on the veritable culprit; at whose expense the saloon rung with frequent peals of irrepressible laughter. The fear of again seeing his second self, imposed a salutary check on the rudeness of the clergyman for the remainder of the voyage.

Under the mirthful exterior of Mr. Matthews there was at least an occasional thoughtfulness, a susceptibility of serious impression, which increase the regret all good men must feel that he should not have devoted his fine talents to some nobler object than he did. Of this regret he was not entirely unconscious himself; and that, too, perhaps, more frequently the most intimate of his associates were aw When, in the evening of Monday the 29th of ber, the cabin passengers were landed on the quay of New York, he sought out Mr. Burchell; and, after giving expression to several friendly and respectful sentiments, grasped his hand and said with much feeling, "We must here part. And I am not ashamed to confess how deeply I am affected by the thought, that we are henceforth to be so differently employed. I, in

promoting the amusement of the public; you, in advancing their highest interests. God bless you!" From this point, indeed, their several paths were widely divergent. In the course of a few hours, the comedian made his *debut* on the boards of the American theatre;—the following evening, the missionary preached in Oliver Street Chapel, to the people under the care of Rev. Spencer Cone, on the common salvation.

Mr. Burchell having spent a fortnight in America, during which he paid a brief visit to his friends in Baltimore and two or three other places, again left its hospitable shores for Jamaica, by the ship *Orbit*, Capt. Mead. After a pleasant run of twelve days, they made the isle of the palm and ceiba early in the morning of October 27; and, before sun-set, came to an anchor off Port Royal. In consequence of the shortness of the passage, and the continued existence of the cholera at New York whence they sailed, they were ordered to remain in quarantine for eight days. "To this," Mr. Burchell says, in a note to Mr. Dyer, "we have of course to submit; and, indeed, I wish to do so with cheerfulness, from the conviction that my Heavenly Father does all things well, and that I am in his hands and at his disposal."

About noon, on Monday the 3rd of November, it was his happiness to plant his foot, once more, on the soil of Jamaica; and of receiving a cordial welcome from the brethren then resident at Kingston, especially from his late fellow prisoner, Mr. Gardner. On the following Lord's day he was privileged to occupy his pulpit in East Queen Street chapel; and, in the exercise of the ministry, to direct the insulted African to that Saviour who can free from the worst of ills, change a slave of man into a son of God, make the

degraded honourable, and place the despised and down-trodden in his glorious presence to inherit eternal joy. The next sabbath was spent at Spanish Town, where he shared the labours of the day with Mr. Phillippo. His itinerary thence shall be supplied by his own pen: it is furnished in a letter to Mr. Dyer, dated

"*Montego Bay, December 23rd*, 1834.

"We left Spanish Town on Wednesday the 19th ultimo, and reached brother Coultart's the same evening, a distance of fifty miles. The following day we spent with him and his excellent wife, and received from them the most gratifying accounts of the progress of the mission in the parish of St. Ann's. In the evening I preached at St. Ann's Bay; and, although there was only a few hours' notice given, the principal part of the chapel-house was full. It was to me unspeakably delightful to witness such an assembly, in so notorious a place. Friday we proceeded on to Falmouth, (thirty-four miles distant,) which place we reached about two o'clock. In the evening I preached for brother Knibb, to a very large congregation, the chapel being crowded, and one of the tents also, while many stood outside the chapel-house.

"Next morning we left our old companions, for the eventful town of Montego Bay. When we were yet three miles distant, we had to pull up to shake hands with some who were come thus far to meet us; as we proceeded onwards, the numbers and frequency of the groups of friends increased. It was almost more than we could endure. The poor people looked at us as though they could scarcely believe their own eyes; and then they clasped their hands, blessed God, and in many instances burst into tears. When we entered the town, a crowd of recollections burst upon my mind, as I looked upon the situation where the *Blanche* was anchored when I was first taken prisoner, &c.; but I was soon roused from reflection on the past, for, as we rode through the streets, many of the inhabitants came to their doors and windows, congratulating us as we passed by. As we advanced yet further, the doors and windows became crowded, and many were the kind greetings of our former town's friends; some expressed their feelings by their remarks, some waved their handkerchiefs and others their hats. On reaching the

centre of the town, we were recognized by one who had been a staunch friend in our difficulties; he took off his hat, and greeted us most cordially. This excited the attention of the negroes in the market; and one of them recognizing us exclaimed, 'Bless God! and him come for true. Massa Burchell, him come for true.' Others now joined him, and began clapping their hands; when the whole multitude, consisting of three or four thousand, waving their hands and hats, set up their shout, and made the whole town ring with their thundering huzzas. I now endeavoured to press on to our residence, but the negroes, leaving their baskets and the market, followed us. I drove hastily forward, fearing they would surround us and take out our horse, which I have since learnt it was their purpose to do. When we reached the house, we were immediately encompassed by thronging multitudes; the yard and the street were crowded. One of the friends took our little girl and carried her in, for she was completely frightened. It was a long time before we ourselves could get out of the gig, (which had been lent us for the journey,) for every one was trying to shake us by the hand, or to lay hold of us in some way or other. When at length we did alight, Mrs. Burchell, who was nearly overcome, was carried in by the friends; and then the throng crowded upon me, some taking one hand, and some the other, while some threw themselves upon the ground. Indeed, the whole scene which followed was such as I cannot describe; it would not be possible for any pen to do it justice. The market square was almost vacated; yet, many have since informed me that, when they returned to their baskets of provisions, &c. they found all as they had left them, nothing was lost.

"The remainder of the day was entirely occupied in receiving the congratulations of the people, whose remarks were frequently affecting. Many threw themselves prostrate at my feet, and wept aloud. Some gazed at me for a while, and then exclaimed, 'Hi, massa, and it you for true! and you for we, Massa Burchell! and me see you with me own eye! Blessed God!'—the gushing tears that followed indicating what the lips could not express. After speaking to a party and shaking hands, I was compelled to request they would leave, in order to give place to others. When one said, 'No massa, me no go—me no able to believe yet—and is it Massa Burchell for true?' Another said, 'Now, massa, me know dat God him true—him hear for we prayer—but him take him own time—and him work him own way—but him do every ting quite good.' Indeed, I could fill a sheet with their interesting sayings. One

poor afflicted negress came down from the country, a distance of twenty miles, the next Saturday, (the 29th,) and when she saw me, looking at me steadfastly, as the tears rolled down her face, she said. 'Massa, me hear you come—and me hungry for see you—and me cry for see you; me take two day for walk for see you—and now me believe; God him too good—me now willing for die—for now me know me God him true!'

"I had no expectation whatever of such a reception. I knew my friends, and felt assured they would be truly glad to see me; but I had not the most distant idea of such a manifestation of feeling. It was far beyond any description that I can give.

"The following day, November 23rd, I again commenced my labours among my poor but dear people. There were at least four thousand persons present at the ten o'clock service. I preached out of doors. On Sunday, the 30th of November, the attendance was still greater. At the morning prayer-meeting, (six o'clock,) there were nearly three thousand present; at ten o'clock the number present could not have been less than five thousand. But you must not be misled by this statement of numbers, in supposing they describe what I am likely to have in general; they resulted rather from a union of the churches at Montego Bay, Salter's Hill, and Gurney's Mount, &c."

Such a reception, as cordial as it was in some respects unanticipated, could not be otherwise than most grateful to Mr. Burchell's feelings. What a contrast did it present to that which awaited him three years previously! Then, imprisonment was his portion; officers of the British navy combining with the civil authorities of the island in treating him as a felon. In common with his missionary brethren, his character was loaded with obloquy; his flock was scattered in all directions, by the violence of persecution; his person exposed to the murderous assaults of the assassin; and his life further threatened by profligate bribery and attempted perversions of the forms of law and the functions of justice. Now, he is greeted by enthusiastic and still augmenting multitudes as the

warm hearted friend, the faithful and affectionate pastor, and the successful advocate of the rights of humanity and the cause of the oppressed. The emotions of that period must have been an ample recompense for all the sorrows that had pierced his breast, the anxieties which had wasted his spirits, and the labours which had tasked his energies, since the *Garland Grove* had dropped her anchor in the blue waters of the Bay at the close of 1831; while the events by which it was attended furnished a comment on that inspired saying, and an illustration of the general principle it embodies, "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass; and he shall bring forth thy righteousness as the light, and thy judgment as the noon-day." *

* Psalm xxxvii 5, 6.

CHAPTER XII.

DISTRIBUTION OF THE SCRIPTURES—NEW CHAPEL AT MONTEGO BAY—DAY SCHOOL—PROGRESS OF MISSION—THE APPRENTICESHIP SYSTEM—INCIDENT—STATE OF THE BAY CHURCH—MISSION STATIONS—MEDICAL PRACTICE—OPENING OF SALTER'S HILL CHAPEL—ARRIVAL OF MR. OUGHTON—MARQUIS OF SLIGO—VISIT OF MESSRS. STURGE AND HARVEY—OPENING OF MONTEGO BAY CHAPEL.

THE sphere of action was now changed. No more was the missionary to toil beneath the pale skies of a northern clime, but amidst the glowing splendours of the tropics. Henceforth he was to "spend and be spent" in the service of his species under the fierce rays of a tropical sun; in the realms of fragrant sweets and brightest flowers.

> ". . . the land where citrons scent the gale,
> Where dwells the orange in the golden vale,
> Where balmy zephyrs fan the azure skies,
> Where myrtles grow, and prouder laurels rise."

The new circumstances in which he found himself placed, demanded equal promptitude and energy; and with characteristic singleness of purpose he responded to their claims.

The British and Foreign Bible Society had generously resolved, to present to every newly enfranchised negro, who could read, a copy of the New Testament and Psalter bound together. It was an early object of Mr. Burchell's solicitude, to ascertain who of his flock

could substantiate a claim to the boon. No statement of precise numbers has been met with; but "three cases," containing nearly a thousand of these precious volumes, were required to meet the necessities of his several stations.

A second and still more anxious object of solicitude was the erection of new and suitable places of worship in the room of those which had been demolished. Within a month after his arrival at Montego Bay, he had so far matured his arrangements, that he advertized for tenders for the first and most important of the series. On Monday, the 19th of January, 1835, the foundations were measured out, and the ground cleared, in one of the most eligible situations which the town would afford, for a building designed to measure ninety feet by sixty. This process was witnessed by multitudes, who gazed with a kind of suspicious earnestness, doubting whether they ought to credit the testimony of their senses. In the course of the following Thursday the work of excavation was commenced, putting the reality of the undertaking beyond all question. In a letter to Mr. Dyer, dated February 24th, an account is given of the ceremonial of laying the foundation-stone.

"On Saturday, the 7th instant, the very day three years on which the work of demolition commenced, the corner-stone of the new edifice was laid. As early as one o'clock the people from the country began to collect on the spot—surveying the ground, the foundation, and the corner stone, with the most intense interest. It was a day that will never be forgotten by any of us. The sorrows of the past were banished. All were willing to bury the recollection of former grievances;—there were no tears shed but those of joy, and we seemed to be entering on a new era About four o'clock in the afternoon, we proceeded to the spot where the ceremony was to take place. The sight was truly imposing. On an area of nearly thirteen thousand superficial feet,—the sides of the surrounding streets, and the windows of the neighbouring houses being thickly

occupied—together with the vicinity of the chosen site, the people were wedged together. The service was commenced by singing the first, second, third, and sixth verses of the 102nd Psalm,—

"'Let Zion and her sons rejoice,' &c.

Brother Abbott then read the following scriptures;—Psalm cxxvi Nehemiah ii. 17—20, and Ezra iii. 8—13. Brother Knibb, with much tenderness and fervour, implored the presence and blessing of God: after which, Richard Hill, Esq., a gentleman known in England by many of the friends of the negroes, (one of the very few special magistrates who have executed the duties of their commission without ordering the infliction of a single lash,) with Israel Levi Lewin, Esq., the unflinching advocate of civil and religious liberty, and the undaunted advocate of the oppressed, (the same gentleman, who, though of the Hebrew race, opened his house for the preaching of the gospel when our countrymen treated with scorn a Christian missionary,) proceeded to lay the stone. Among the memorials of the event deposited in the stone, was one bearing the following inscription:—

"'*Montego Bay, St. James's, Jamaica.*

"'In the fifth year of the reign of William the IV. king of Great Britain, the marquis of Sligo being governor of this colony, Sir Joshua Rowe, chief-justice, the honourable Dowel O'Reily, attorney-general, and the honourable John Manderson, custos of this parish. This stone was laid on February the seventh, eighteen hundred and thirty-five, by Richard Hill, Esq., assisted by Israel Levi Lewin, Esq., and the Rev. Thomas Burchell, pastor of the church; the Rev. Messrs. Joshua Tinson, William Knibb, Thomas Fisher Abbott, Walter Dendy, and John Hutchins, baptist missionaries, being present on the occasion; and taking parts in the service.

"'The church, for whose accommodation this building is designed, was formed, by its present pastor, on the twenty-ninth of February, eighteen hundred and twenty-four, consisting of eleven members, in connexion with the baptist missionary society in England, under whose auspices the Rev. T. Burchell came to this island as a missionary; of which society, John Broadley Wilson, Esq., is now treasurer, and the Rev. John Dyer, secretary. The former edifice in which this church worshipped had been previously

used as a court-house, and occupied the site on which the new chapel is to be erected. It was purchased in eighteen hundred and twenty-seven, and enlarged the same year, to accommodate the rapidly-increasing church which consisted, when the chapel was destroyed on February the eighth, eighteen hundred and thirty-two, of sixteen hundred members, most of whom continue in fellowship to this day, after passing through a most fiery trial of persecution. For their edification, and to promote the spiritual interests of the inhabitants of this town and its vicinity, this building is commenced in confident hope, in the divine promises, that the same blessing, which so eminently attended the preaching of the gospel in the demolished chapel, may be vouchsafed in still greater abundance here, so that 'the glory of the latter house may exceed the glory of the former;' and to God shall be the praise. Amen.

"'N.B. This building is to be erected by William Marshall Meighan, Esq., mason and bricklayer, and William Owen Dunbar, Esq., carpenter and joiner; under the superintendence of Samuel Manderson, Esq., architect and surveyor, and Israel Levi Lewin, Esq., as the friend, and on behalf, of the Baptist Missionary Society.'"

"At the conclusion of the masonic ceremony, Mr. Hill addressed a few words to the assembly; when Mr. Lewin spoke at some length. We then sang,

"'Now let the slumbering church awake,
And shine in bright array;
Thy chains, O captive daughter, break,
And cast thy bonds away.

"'Long hast thou lain in dust supine,
Insulted by thy foes,
"Where is," they cried, "that God of thine?
And who regards thy woes?"

"'Thy God incarnate, on his hands
Beholds thy name engraved;
Still unrevoked his promise stands,
And Zion shall be saved.

"'He did but wait the fittest time,
His mercy to display;
And now he rides on clouds sublime
And brings the promised day.

"'Thy God for thee shall soon appear,
And end thy mourning days;
Salvation's walls around thee rear,
And fill thy gates with praise.'

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"I then gave an address, with some remarks referring to the past, expressing our consciousness of the injuries we had sustained, but our willingness to forgive; congratulated the negroes on the great change which had been effected for them; after which I made a few observations on our principles as dissenters, &c., when brother Hutchins gave out Montgomery's hymn,

"'This stone to thee in faith we lay;
We build the temple, Lord, to thee!' &c.,

and brother Tinson concluded with prayer. Throughout the whole service, the greatest decorum was observed by this large assembly—deportment that would have reflected credit upon a more enlightened though less calumniated audience."

The change effected in the social relations of the coloured people, by the act of emancipation, brought with it a happy removal of the restrictions imposed on the mental culture of the young. Hitherto the light of knowledge had been denied to those whom it was the design of an avaricious policy to embrute; but as the reign of bondage had now been superseded by the advent of liberty, the missionaries were anxious that the people should realize all the advantages of which their new and happier condition was susceptible. Mr. Burchell was the first to move in the cause of popular education in the county of Cornwall. Amidst all the harassing responsibilities of chapel building, he projected the establishment of a British day-school. Having engaged the services of an active and intelligent member of the church at Spanish Town, long accustomed to tuition, Mr. John R. Andrews, at an annual charge of somewhat more than £200 sterling, he commenced operations on the 1st of April; and, although labouring under the disadvantage of not being able to secure a suitable room, "the success much exceeded all the expectations which had been cherished." This was the first of a series of similar institutions, which it was his happiness to establish at

his several stations; provision for the support of which necessarily rested on himself, as it did not lie within the range of the society's engagements to maintain schools.

Of the activity which prevailed in the western section of the island for promoting the spiritual welfare of the people, a tolerably correct estimate might be formed from the following description, furnished by Mr. Burchell's pen in a letter to his brother. In the several movements described his interest was the more joyous, from his having borne so large a part in the labour of founding most of the stations referred to.

"*Montego Bay, June* 23, 1835.

"As you have heard of the circumstances connected with our arrival and reception, I will not occupy my paper with any further reference to them, but at once proceed to furnish whatever information I can respecting our part of the mission. New chapels are being built at Brown's Town, Stewart Town, Rio Bueno, Falmouth, Salter's Hill, Montego Bay, Savanna-la-Mar, Green Island, Jericho, and one in St. John's. A large house has been purchased at Lucea, for a chapel. Preparations are making for others at Gurney's Mount, Fullersfield, St. Ann's, and Oracabessa. The chapel at Montego Bay is the largest of them all; and will probably, in this respect, take precedence of any yet erected in the island. The walls are to be thirty-three feet from the floor; the front gallery will be fourteen seats deep. The table pew will be raised two feet above the level of the area, so as to allow the minister, when administering the Lord's supper, to be seen by the whole congregation. A vestry is being built at the rear of the chapel, thirty feet by fourteen; the lower floor is designed to furnish accommodation on baptismal occasions, the upper will be appropriated for the library and the use of the minister.

"Since my return, many have been added to the fellowship of the church. In November, fifty were baptized in the river adjoining the town. February 8th, sixty-two more were baptized; June 7th, seventy-six; and on June 14th, fifty-two were baptized at a station I have commenced recently, and which I have called Fletcher's Grove—it is situated close upon the sea, in a small village called

Sandy Bay. I am now busily engaged in the examination of candidates, whom I expect to baptize on the 1st of August, the anniversary of the negroes' emancipation.

"Since we have been permitted to resume our labours, several new stations have been formed. Fletcher's Grove, already mentioned, about fourteen miles to westward of the Bay; where I get an attendance of about eight hundred persons. Endeavour, by Mr. Dendy, about the same distance to the eastward; at which place a congregation of nine hundred persons is collected. Mr. Knibb has commenced at a place which he calls Refuge;—this is a branch, however, of his own church at Falmouth. Mr. Dexter, who has Rio Bueno and Stewart Town under his care, has been labouring to establish a station in the woods of the interior, where the gospel was never before carried,—Mahoe Hill, or some such name. Thus the good cause is happily making progress.

"About three months since, I commenced a Lancasterian or British School in this town. Already it numbers 126 scholars, and is increasing weekly; furnishing the most encouraging assurances of ultimate success."

The reluctance with which evil habits are abandoned is proverbial. "Can the Ethiopian change his skin?" asks the prophet; "or the leopard his spots? Then may ye also do good that are accustomed to do evil." * This was strikingly illustrated in the conduct of the old traffickers in human flesh. Their opposition to the whig measure of apprenticeship had been bought off at a handsome premium, but their lust of blood was not to be so easily propitiated; the foul spirit by which they had been so long possessed (and "his name was Legion!") was not to be so quickly exorcised. Mr. Burchell had been little more than three weeks in Montego Bay, when he had proof of this; and, in the evening of December 18th he made the following brief record:—"To-day I saw a poor negro, from Potosi estate, tied to a cart in the square before the court-house, and severely flogged with a cat; immediately

* Jeremiah xiii. 23.

after which he was chained to one of the workhouse gang." The lapse of a few months was sufficient to wring his heart with anguish, in the contemplation of numberless such scenes. In the latter part of the same letter, in which he intimates the progress of evangelical labours under the auspices of the missionaries, he thus describes the operation of the new social economy:—

"The apprenticeship system is working much better than I anticipated it would. The apprentices have conducted themselves with the most admirable propriety, where they have been treated as human beings and not as brutes. The ships are returning home literally *laden* with produce, notwithstanding predictions to the contrary. The canes have not rotted upon the ground;—the crops are finishing earlier this year than last;—in one word, all is going on well for the master. I wish I could say as much for the apprentice; but this I cannot. Many are severely lacerated, under order of the special magistrates; others are sent to the treadmill, on the most trivial complaints; and, on the slightest occasions, others are sentenced to work their own day and a half per week for the benefit of their masters, and that for weeks together; and still they bear it with patience. Most of the specials who have been appointed, have proved themselves to be just so many hard-hearted drivers, doing their best to meet the wishes of the planters, and assimilating the present system as nearly as possible to the old. Every day our streets are paraded by men chained together; yea, and *women* chained together also! This very day men chained, and women chained, are dragging carts laden with lime to our new chapel, in the service of their masters, and in fulfilment of the special's sentences.

"The complaint alleged against the apprentices, that they are not willing to work in their own time, arises from this one fact, that the masters for the most part will not pay them their hard-earned wages. Some few do, and in such case the people work cheerfully. But much remains to be done by British Christians, and they must not think of slumbering, in the confidence of all being well. The special magistrates ought to be looked after; parliament ought to inquire into their proceedings; otherwise the negro will yet be crushed. Already is he oppressed; he is shamelessly insulted. The few specials who have evinced any feelings of humanity are

treated with so much insult, are exposed to so many annoyances, and harassed in so many ways, that they cannot maintain their posts, but are compelled to resign. Thus Dr. Madden of Kingston gave up, and left the island, before Christmas Dr. Palmer is now treated with vile scurrility by the press. Mr. Norcott, of this parish, was persecuted beyond measure, from the highest authority downward; and why? because he never inflicted a lash;—because he executed the law against the master as well as the apprentice;—because he would not be the pot-companion of overseers,—would not frequent their houses,—eat, drink, and carouse with them,—and then, by way of a dessert, have a poor negro brought forward to be tortured by the cat, and lacerated at the triangles.* He is now ordered by the governor to Tobago, with the design of degrading and banishing him, but, he will not go there. It is probable he may sail by the packet which brings this to you; if so, I shall request him to call on you. Be kind enough to introduce him to the friends, and to all persons in your neighbourhood of anti-slavery principles and influence. He has acted most nobly; and, as he is frowned on for his honourable independence and impartiality, do your very best to serve him."

It will put no surprise on the reader, when informed that Mr. Burchell did not altogether escape the relentless hostility of the white gentlemen If they did not venture, as yet, to oppose him publicly, they lost no opportunity of gratifying their evil passions in secret The following incident speaks for itself. The missionary had been to Lucea, where he preached as often as his other engagements permitted, so long as it remained without a resident agent. On his return homeward, he had quietly driven, enjoying the varied and magnificent scene, until he arrived within eight or nine miles of Montego Bay. Here a bold bluff rises

* "The resident attorney of Wiltshire estate, Fenton is the only manager at whose house Special Justice Norcott ever condescended to take refreshment That individual, amidst some eccentricities, was distinguished by an inflexible love of justice. His name is held in grateful remembrance by the negro population of this parish He was once overtaken on this property by a tropical shower, and, after waiting in vain for its cessation, he at last consented to take a glass of punch, but, on being asked to stay dinner, immediately took his flight in the rain."—*Sturge and Harvey's West Indies in 1837*, p. 227, 228.

almost perpendicularly out of the sea, to a lofty elevation. The road, at the height of some hundred feet or more, winds round, being cut out of the face of this headland,—a mere ledge of rock, with a prodigious and towering wall on the one hand, and an unprotected yawning gulf on the other. Just at this place a chaise, with two persons in it, made its appearance. As the party drew near, they took that side of the road which of necessity and contrary to right would place Mr. Burchell on the edge of the precipice, and drove right upon him with the evident purpose of forcing him over into the abyss. He perceived their intention just in time to give his horse a violent turn, by which his assailants were capsized, and he providentially preserved. "I never pass the place," writes a friend, "without shuddering at the cold-hearted brutality of those fiends in human guise, and a feeling of devout thankfulness for Mr. Burchell's preservation."

It was scarcely to be expected that the political tempest, which had swept over the colony during the preceding three years, should have left no traces of its violence in the deteriorated condition of Christian communities. Numerous evils, as the almost inevitable result of human infirmity, rose into existence; the removal of which called for no ordinary wisdom and firmness, on the part of the pastor, in after times. Mr. Burchell's pity for the sufferings of the negro race, and the ardour of his zeal for the promotion of their welfare, did not blind him to the existence of those evils, or exceed his concern for the interests of evangelical holiness and church order. The following few lines, addressed to the secretary at home, will justify the correctness of this statement:—"For the first six months after my arrival here, my trials in the church were of the most afflictive nature, and occasioned me

the most painful anxiety. Now, however, my prospects begin to brighten, and the church is rapidly returning to a healthy state. My efforts to overcome the political and factious ferment which existed, and which required all the cool determination and energy I could command, were, under the divine blessing, attended with ultimate success. The people saw and felt my embarrassments, and gradually rallied round me. I then gave my earnest and unremitting attention to the removal of their petty differences, and the restoration of unanimity and love among them. In this particular, my efforts have also been equally blessed; and now I have the pleasure of once more seeing the church in a peaceful and flourishing condition."

In the midst of his varied labours, the month of August drew on, bringing with it the first anniversary of negro emancipation. It occurred on the Saturday; and, although somewhat inconvenient on account of the weekly market, the day was hallowed by several religious services, in anticipation of those of the sabbath. The happy season is thus described in a letter to Mr. Dyer.

"*Montego Bay, September* 22, 1835.

"On Sunday, the 2nd of August, we had the largest congregation that was ever known in this town. Full four thousand persons were present at the meeting for prayer, at six o'clock in the morning; and, at the lowest estimate, we had seven thousand at the morning service. The house we occupy as our chapel, a shed in the yard measuring seventy feet by thirty-five,—indeed, the chapel-yard itself, which is large, were all crowded; the streets also, together with the new chapel, and the yard in which it stands, were thickly occupied. Mr. Ward preached in the chapel-house; and I preached in the shell of the new one, standing upon one of the large joists. After the public service, the church assembled to commemorate the death of Christ, when I had the pleasure of giving the right hand of fellowship to about a hundred and seventy new

members, most of whom had been baptized in the river adjoining the town on the previous morning of August 1st. The scene was impressive and delightful; every part of the chapel-house was crowded with communicants, and hundreds were obliged to remain in the yard; there were present not less than fifteen or sixteen hundred members. We had no public collection; but I recommended all who were sensible of God's mercies in their emancipation, and who were of a willing mind, to come with a thank-offering, however small, and present it to the Lord; and they came in crowds—young and old came. Mothers brought their one, two, and three children, who were under six years of age when the bill came into operation, and their little infants in arms, to present their mite; and many a tear of joy was shed as they cast it into the treasury of God."

As the year advanced, it witnessed the extension of his care to the subordinate stations he had formed in the country. That the reader may be able to form a correct idea of the wide sphere he endeavoured to occupy, the magnificent scale on which he sought to do good, and to build up the church of God in that part of the island in which he was located, a brief description of his stations is here introduced, furnished by his own pen.

"I. Gurney's Mount.—The people in connection with this church have been the most neglected of all, and have enjoyed fewer means of grace than any of our other churches. They have attended chiefly at Fletcher's Grove, and frequently at Montego Bay. Their anxiety, however, to enjoy the public means of grace has been very great, and their entreaties frequent and affecting. At Hillington I have built out-offices, which I am fitting up as a residence for the missionary, until the chapel-building expenses are met. I have made a road up to the premises; have cleared off about fifteen acres of land; and am now constructing a tank, for the reception of water, for which we have at times to send to great distances. I expect to commence preaching in our old chapel-house in the course of a fortnight.

"II. Fletcher's Grove,—fourteen miles from the Bay, and seven from Gurney's Mount. A large and commodious house was offered at this place, soon after my return to the island. We took

part of it for six months, agreeing to hire the whole for one or two years afterwards, if the prospects of success became sufficiently encouraging. We commenced in February. I have preached there as often as it has been in my power; indeed there has been public service at least once a month on the sabbath, when the congregation has varied from five hundred to a thousand persons; and once a fortnight on the Friday evening, when the average attendance has been a hundred and twenty. I have purchased an acre and a half of land, delightfully situate, with a small residence upon it, which I am repairing and fitting up for the missionary who supplies the station; and have hired the whole of the chapel-house for one or two years as may be required. This I shall fit up for the accommodation of the people; hundreds of whom now sit in the yard, without any shelter from the sun. I hope to build a chapel on the premises, during the period we occupy them at an annual rental. At this station Mr. Andrews has commenced a sabbath-school, and we already have above a hundred children in attendance.

"III. Shortwood,—seventeen miles from Montego Bay, and eighteen from Gurney's Mount. I have renewed my labours here since the 1st of May, and now supply it one sabbath per month: the attendance is delightful, from six to twelve hundred. I preach standing at the window of a house belonging to one of our members. The house is fully occupied; but the mass of the people are in the yard, sitting upon rude benches made of poles. It is not a little animating to witness this assembly, in the midst of an amphitheatre of mountains, worshipping their Maker under the canopy of heaven; scantily provided for, but neatly clad, and conducting themselves with the utmost propriety. And it is gratifying to see so many of them come with the New Testaments they received from the Bible Society under their arms, carefully folded up in their handkerchiefs. The pleasure of this scene is often interrupted, however, as I see the poor people endeavour to protect their heads from the scorching rays of the sun, by placing a book or a large leaf upon their heads, and putting their handkerchiefs loosely on them; or, sometimes looking up to this great luminary travelling in the fulness of his splendour and the majesty of his strength, as though they would entreat his compassion. Mr. Andrews has commenced a sabbath-school at this station also, and there are already nearly a hundred children under instruction. I have succeeded in purchasing a few acres of land, most pleasantly and healthfully situated, and am now

making preparations to build a small house as a temporary residence for a missionary, and am about to take up the tent for the accommodation of the people till we can build a chapel.

"IV. BETHEL HILL.—eighteen miles from Montego Bay, nine from Mount Carey, nine from Shortwood, and twelve or more from Gurney's Mount. It is situated on the great interior road from the Bay to St. Elizabeth's; is about twenty-three miles from Savanna-la-Mar, and thirty-two from Black River. At this place I have rented a large house for three years, where I have service on week evenings, and where I am about to establish a school. My prospects here are very encouraging; but, as I have not had possession many weeks, I will postpone further statements, as my time is so fully occupied with work that I have no leisure to write in anticipation. A few acres of land have been purchased, adjoining the place I have rented; and by the time the lease expires, I hope to get a chapel built.

"V. MOUNT CAREY.—This is the second new station I have commenced since my return. It is to form a second station in connection with Montego Bay. It is situated in about the centre of all my other stations, and, in a direct line, is about eight miles and a half from each. The premises I have purchased, with a house, (formerly a blacksmith's shop,) measuring sixty feet by twenty-five, which I intend fitting up as a school-house and chapel. The residence was burnt during the disturbances; but some of the foundation-walls remain, and I purpose completing them, as the situation is exceedingly salubrious, and will prove highly beneficial to the Bay missionary. Hitherto I have held service only once a fortnight, on the week evening; yet the attendance has averaged three hundred persons. This station would prove of high importance for a day school, as it is situated in the midst of several thousand apprentices. A sabbath school is already formed, by and under the care of Mrs. Burchell and one of the members, Miss Jane Reid, who has been an indefatigable teacher in the Sunday school at Montego Bay. They leave the town on Saturday, and devote their sabbaths to the interests of the children here, and have already between two and three hundred under their tuition, and would have many more had we teachers to assist them. Could I but obtain a little pecuniary aid, I would at once attempt the establishment of a Lancasterian day school; but, unless the philanthropic friends in England come forward to co-operate with us, it will be

impossible for us to fulfil one tenth part of our duty or wishes in behalf of the rising generation."

Of the satisfactory progress of his educational efforts he gives the following statement:—

"During the latter months of my sojourn in England, all parties were asking why we did not direct more of our efforts to the instruction of the young? I replied by stating the all but insuperable difficulties which distinguished the reign of slavery, and our determination to act so soon as it was in our power,—this was my own determination, and I believed it to be that of my brethren. Immediately, therefore, on my return, I began to give my attention to this important part of missionary operations, more especially important at the present crisis. Early in this year I engaged Mr. Andrews; and, although hitherto in want of a suitable room, our progress has much exceeded expectation. Three months ago I purchased a large house and yard; the former is now undergoing the necessary alterations and repairs in order to the children's accommodation, and we have every indication of advancing success. The expense of the undertaking is very great, having a master and family to support. Still, as this is the first of the kind in the large county of Cornwall, and as it is intended for training up teachers for other similar institutions, I have not hesitated to incur the responsibility, confidently anticipating the assistance of friends at home. Already I have two young men under instruction, for masters; one of whom is sent by brother Knibb, designed for a school he contemplates at Falmouth. Other persons are making application for instruction and situations; but it is impossible for me as an individual to undertake more than I have done. I have now above one thousand children under instruction, chiefly in Sunday schools, at Montego Bay, and at some of my out-stations; at the rest I am about to commence schools; and I could enlarge at all, had I the means. The same cause prevents my establis day schools at most of my stations, which lie situated in an in ant district of country. I feel intensely anxious for the welfa the rising generation, now growing up to be a free people. At present, I have strength, and I think I have at least an equal disposition, to work: all I need is help, pecuniary help. Let me but have this in sufficient measure, and I will pledge myself to establish schools, so as to have at least a thousand children of apprentices under instruction."

The law which provided for the physical necessities of the negro youth, who were still retained in semi-vassalage under the power of their former owners, consigned such as were under six years of age to the support of their parents. From the low scale of wages to which the parents had generally to submit, and the vexatious impediments thrown in the way of cultivating their little patches of ground, they often had no small difficulty in providing the requisite, however scanty, amount of food and clothing. Thus the richest of earthly boons—the absolute freedom of their little ones—became the source of their most painful anxieties. Did sickness or disease supervene? In most cases they ran their course almost unchecked, because the charges of the medical practitioner could not be met. As a consequence, many a beautiful flower withered before it had time to unfold; and many a negro infant bowed its head in death, ere it had tasted either the sweetness or the bitterness of life to any extent. Hence the request the missionary addressed to the secretary, in the course of this year's correspondence:—"Please send a good supply of the most common and useful medicines, as numerous applications are being made to us on behalf of the free children, for whom no medical attendance is provided." Such was the commencement of a new line of benevolent action. When a student at college Mr. Burchell had familiarized himself, as his leisure permitted, with the elements of chemistry, little dreaming of the practical use to which his knowledge was to be ultimately turned. But that which was then pursued as a matter of intelligent gratification, was now brought to bear on the necessities of that race to whose well-being he was so sensitively alive.

As the miseries of the apprenticeship system de-

veloped themselves, and his members in the country suffered from its cruelties, his medical practice gradually extended. And when at length a debilitated constitution compelled him to seek a residence among the hills, Mount Carey assumed the character and importance of a dispensary in relation to the surrounding districts; as many as from two to three thousand of the coloured peasantry annually receiving gratuitous relief. The obtaining of medicines from England, however, in requisite quantities, became too expensive; hence he further turned his chemistry to account, by making his own resins, tinctures, &c.; yet, even then, his outlay was heavy, amounting in the latter period of life to nearly £100 per annum.

The reader will probably remember that, at an earlier period of life, Mr. Burchell had the opportunity of attending a course of lectures on physiology and anatomy.* The knowledge then acquired he now employed in the practice of surgery to some extent; and occasionally he used the knife. To assist him in the dressing of wounds, he took into his house, from time to time, several orphan children of his members, whom he trained to that beneficent service, in which they showed much expertness.

Amidst such a diversity of avocations, the spirit of deeply chastened humility by which he was distinguished is not the least interesting feature of the case. It indicates the secret of his strength, and of his success. He was not in the habit of disclosing, to any considerable extent, the workings of his inmost being, not even in his correspondence with the most endeared friends. He principally dwelt on facts, and spoke of others rather than of himself. When, however, circumstances compelled a reference to himself, it was

* See page 34.

made in the following style of unaffected modesty and entire self-renunciation:—"I do not wish to mention anything boastingly," he says to Mr. Dyer. "I feel my own nothingness, and my anxious desire is to be found at the foot of the cross. And if my Heavenly Father condescends to employ me in his service, I am happy, and feel myself honoured."

But to return from this digression. The year 1835, which had been filled up by the missionaries with activities and labours the most varied and extraordinary, closed peacefully, furnishing every and the most ample evidence of the advantages of freedom, however imperfect, in promoting the morals as well as the comforts of the people. The periodical press of the island, though in several instances inveterately hostile to all efforts for the evangelization of the negroes, did not refuse their testimony to the improvement which marked the condition of that class of the community. Under the old system, the last few days of the year were distinguished by such scenes of licentious merriment and riotous disorder, as to render it needful, for the sake of public peace, to double the usual number of guards. But what was the state of things now? "The Christmas holidays," observes the *Cornwall Chronicle*, "are beginning to be remembered like the emotions of a by-gone dream. In the towns all are quiet; in our rural districts everything is proceeding in admirable order." "The Christmas holidays," re-echoes the *Falmouth Post*, "have passed off with the most perfect harmony. The cage has not had a solitary inmate for some time past. The specials, clerk of the peace, and constables, all declare they have nothing to do. To what a pass things are come! What a contrast between the good old times of guard-keeping, military movements, and John

Canooing! Last Sunday was religiously observed by free and apprentice; and the churches and chapels of every denomination were crowded, we could almost say, to suffocation; and, as far as our information reaches, all went cheerfully to work on Monday."

Spiritual prosperity had been keeping pace with other departments of progress; and there is no small amount of interest in the following passage from a letter, addressed to the secretary, and written on the anniversary of Mr. Burchell's first arrival in the island of Jamaica.

"*Mount Carey, January 6th*, 1836.

"And now, my dear sir, allow me to communicate to you a most interesting and gratifying fact, connected with this station. Some few weeks ago, I received into the church about one hundred and fifty persons, who had previously made a public profession of their faith in Christ by baptism. On this occasion, there were thirty-seven young persons under the age of twenty-one; thirty-six of whom, we have every reason to believe, had lived up to that period chaste and virtuous lives. Of this number five were brought under serious impressions by instruction received in the sabbath schools, prior to the disturbances in 1831; five by the conversations and prayers, and two by the dying admonitions, of devout parents. Nearly the whole of them were the children of church members; and the majority of them had the pleasure of meeting, on this occasion, a father, or a mother, and in some few instances both, at the table of the Lord. The scene was delightful; and, as you may well suppose, it was deeply affecting.

"I regard this as one of the most interesting occurrences connected with our mission; and, indeed, as one of the most interesting auguries for the future; while it serves to refute the misrepresentations and calumnies of the envious, or of the more openly avowed enemy. Twelve years ago, this very day, I landed here for the first time; and, at that period, I believe you could not have found so large a number as thirty-six, of the same age, who had maintained their honour; no, not in the whole parish, consisting of some twenty-three thousand apprentices. 'What hath God wrought!' with gratitude we exclaim; let others say as they will. But does

not this fact say much for these poor Christian negro parents? Can their religion be a mere name?—a mere hypocritical pretence? They may be poor—they may be ignorant—they *are* despised; but I do believe them to be genuine and sincere Christians."

For some time past an action at law had lain against one of the missionaries in the eastern end of the island, on a charge of improper interference with an apprentice in his expulsion from the church. The doctrine attempted to be established was one which, if recognized, would go far to disorganize every Christian community in the island, by subverting their independence and power of self-government. It was scarcely to be expected that a body of men, like the agents of the Baptist Mission, would tamely acquiesce in this insidious assault on their liberties. Those who had seen the thunderbolt in the hands of the persecutors, in the palmy days of uncontrolled tyranny, would now "hardly be intimidated at the sallies of decrepitude—the impotent darts of Priam amidst the crackling ruins of Troy."* When, therefore, they met in association at Kingston, in the month of March, 1836, they drew up and published a full report of the case, together with a protest against the principle of the proceedings. To this was appended a declaration, that, in similar circumstances, they were severally determined to act in the same manner as Mr. Taylor had done. In this business Mr. Burchell took an active part; and invoked the co-operation of brethren at home, through the medium of Mr. Dyer, in the following terms:—

"Our 'declaration,' which may be thought by some to be a little too spirited, but which the times render imperative, will, I trust, be supported in England by all our dissenting brethren. We must maintain our rights, or we shall be crushed. By a manly avowal

* Hallam's Middle Ages, vol. i p. 448.

of our principles, a jealous watchfulness against their infringement in any, even the least, instance or degree, and a prompt defence of them when attacked, we shall secure for ourselves, for our churches, and for our brethren in future years, the liberties which are enjoyed by friends at home, but which were purchased for them by their ancestors at no small cost. The storm raised against us here is nothing uncommon; and I do not apprehend that either we, or truth, or religious freedom, will suffer from it. I do hope that British dissenters will not, meanwhile, abandon us in the conflict. Whether they do or not, however, if at any time we are trampled upon, we shall speak out plainly both what we think and what we feel."

On the 1st of April the new chapel erected at Salter's Hill was opened for public worship. At an early hour, many persons were seen wending their way in every direction, on the roads and over the mountain passes, as well as through the cane-fields, towards the romantic spot on which it was built. As founder of the church for whose accommodation it had been prepared, Mr. Burchell was engaged to preach on the occasion; but in consequence of the vastness of the multitude who assembled, not above one half of whom could possibly get within the walls, Mr. Knibb consented to conduct a service at a short distance, in the open air, under the shade of some pimento trees. The latter preached from, "Go ye therefore into all the world," &c. (Matt. xxviii. 19, 20;) and the former from Isaiah xxvii. 13, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." It will not be wondered at, if ministers and people alike realized a high degree of hallowed excitement, as they remembered the trials of the past, and contrasted them with the happiness of the present.

As the year advanced, the demand upon his sympathies and energies continued undiminished, or rather, it might be said to increase, both in their variety and magnitude. Of this the following letter to his brother will furnish evidence.*

* "*Montego Bay, June 6*, 1836.

"I write this letter, hoping it will reach you in time for the Cornwall mission anniversaries; as it may furnish you with information for your public meetings. I shall in addition send you two weeks' 'Watchmen;'—make the best use you can of the monthly returns of the special magistrates, the number of lashes inflicted per month by order of these protectors of the apprentices, or, more properly, slave-drivers.

"With respect to the apprenticeship system itself, it turns out to be anything but salutary and beneficent. Too many of the specials, there is every reason to believe, are mere tools in the hands of the planters. There are some honourable exceptions; but it is a gross imposition on the British public, that the exceptions to the general rule are not on the other side. Their monthly reports give no account of the committals to the workhouse, (to be worked in chains!) nor to the treadmill. These returns ought to be given to the public, and the alleged offences inquired into, as also the manner in which cases are heard and adjudicated. The apprentices are conducting themselves well, notwithstanding the annoyances and vexations they have to endure. Mr. Stanley, however, committed an almost unpardonable offence, when he imposed six years of apprenticeship upon the negroes, under pretence of preparing them for freedom. Had a term of years been appointed for a strong police to watch over and restrain the masters, so as to prepare them for dealing with free men, there would have been some propriety; for I do not hesitate to affirm that, whatever failure has happened, has been owing entirely to the master, and not to the servant. However, brighter days are before us; and the friends of freedom will yet have to rejoice in the triumph of liberty over slavery; in the ultimate success of the experiment they have so nobly made and at such a cost, in spite of all the predictions of rapine, murder, and ruin, made by interested and bad men.

"Our mission continues to prosper. The new chapels at Salter's Hill (eighty feet by fifty), Brown's Town (sixty-five by forty-five),

Rio Bueno and Stewart Town (each sixty by forty-five), and Oracabessa (sixty by forty), are opened; and although the present buildings are double the former in size, they are found too small to accommodate the congregations. My own place, ninety feet by sixty in the clear, is in progress, but will not meet the requirements of the people;—I regret I did not build two smaller ones instead, but then the society's inability to furnish another missionary set this plan aside.

"Some time since, I gave you an account of my stations. I am happy to say that the continued attendance at them all is most encouraging. I get two, three, four, and even five hundred hearers at the week-evening services; so that, between preaching, (five evenings a week,) travelling, (full ninety miles a week,) church duties, building of chapels and schools, &c., I am fully occupied, and absolutely without leisure. Indeed, I could not have written you now, but that I have been ill from over fatigue, and laid up for the last four days. Since I have returned to the island, it has been my happiness to baptize full five hundred persons, who have given credible evidence of their conversion and love to Christ. The church, which consisted of sixteen hundred members prior to the disturbances, has now above two thousand in full communion. Hence you will perceive, there has been no serious falling away, notwithstanding reports to the contrary. Indeed, my conviction is, that there are fewer instances of defalcation in our churches, in proportion to our numbers, than there are in the English churches.

"Our British school, (for so I have designated it,) at Montego Bay, is in a pleasing state. We have one hundred and sixty day scholars, whose progress is satisfactory. Many, who knew not a letter in the alphabet twelve months since, are now able to read fluently, are writing, and commencing arithmetic. Three months ago I also commenced an infant school, which is now in active operation with fifty children. 'Tis delightful to see the interest which the dear little creatures evince in their novel engagements. I have purchased premises, and am building suitable rooms for these institutions, which will be completed before the 1st of August, capable of accommodating three hundred children. It will cost me £1,600 currency. The attendance at the Sunday-school averages five hundred at least. I am now building and fitting up premises for a British school at Mount Carey, which will also be ready against the 1st of August, and be capable of receiving two hundred children;—a master is now in training, for this station, at the

Borough Road institution. My expenses here will not be less than £1,000 currency. At Montego Bay I am training up a young man, with the design of placing him at Gurney's Mount, at which place I am making suitable arrangements. Thus, my expenses for masters' salaries will soon be £500 currency per annum, for which I alone shall be responsible. Last year, after all my exertions to collect funds, I was left minus £123 10s. 5d. currency, exclusive of purchases and buildings. If benevolent friends in England could but see our necessities and our prospects, I do think they would not leave us thus to labour alone, and thus to spend our little all. I cannot forbear so long as I have one shilling left;—go on I must. Still, if I could but obtain some assistance from the negroes' friends in England, I should be able to go on for a longer period before I become bankrupt. I am therefore going on in faith and good works, trusting that British Christians will not permit me to fall a sacrifice. Our work is, I assure you, very, very laborious; but very delightful. We are often greatly fatigued *in* our work, but have never yet been weary *of* it. Had I four times the strength I possess, most cheerfully would I spend it in the glorious work. I bless God that he has permitted me to live, labour, and suffer, as a missionary; and in the missionary field I trust my bones will be buried. I trust my dear child will live, labour, and die in the same service. She is already deeply engaged in the Sunday school. But I must say adieu!"

The early part of next month brought some little relief to this course of labour. July 5th, Mr. Oughton, with his family and associates, landed at Falmouth; soon after he proceeded to Montego Bay. Here he spent several weeks, preaching alternately with the toil-worn missionary in the town and at the country stations. From the communications which had reached home from time to time, some of the more phlegmatic friends of the mission began to apprehend that the tinting of the scenes depicted had been unconsciously deepened by the ardour of the draughtsman's emotions. Such a result would have been far from unnatural; yet it does not appear to have been the case. Truth as well as joy lent its inspirations to the pencil, and secured

accuracy to the representation. Of this we have the corroborative testimony of Mr. Oughton, when writing to the secretary, in the following terms:—

"*Montego Bay, August* 23, 1836.

"It appears natural that I should acquaint you with the impressions which have been made upon my mind, by the present condition of the mission in this island. You are aware, my dear sir, that I had formed very sanguine expectations with regard to it; and it now is my pleasing duty to inform you, that those expectations have been more than realized. The people here are indeed an interesting race, and the prospects of success to the cause of the Redeemer, far exceed my most fervent imaginations.

"At Montego Bay, between three and four thousand assemble every sabbath, to hear the word of life; and, although the majority come from distances varying between five and fifteen miles, yet at the six o'clock prayer-meeting, the chapel is crowded; and at ten, the surrounding spaces are completely occupied. The anniversary of the 1st of August was indeed an interesting occasion. On Sunday, July 31st, it was computed that not less than seven thousand persons were present. I preached in the present temporary chapel, to an immense congregation; and Mr. Burchell in the new and unfinished building, which was completely filled. The next morning a prayer-meeting was held, at which not less than two thousand were present, although it commenced at the early hour of three o'clock. I think I never heard petitions so delightfully characterized by simplicity and earnestness, as those which were then offered; nor ever witnessed gratitude so exuberant and overflowing, as displayed by the poor people, while praising God for the temporal and spiritual privileges which they then enjoyed, and to which they were looking forward. After the prayer-meeting, the whole congregation, which had by that time increased to upwards of three thousand, proceeded, *en masse*, to a river about a mile from the Bay, when Mr. Burchell baptized one hundred and twenty-five persons; and I administered the same ordinance to about forty-five others.

"Although the number was so great, and the congregation so numerous, no accident happened nor confusion occurred. At ten o'clock the same day, services were again held in both places, and attended by thousands of anxious auditors. At the conclusion, we

admonished the people of the necessity of returning immediately to their homes; and, by four o'clock, scarcely an individual was left in the town, excepting its regular inhabitants. Thus, my dear sir, I have endeavoured to sketch a faint outline of the proceedings of that delightful day; and can only add, that this is no exaggerated statement, but that, in fact, the reality far exceeded the description."

The governorship of the Marquis of Sligo, although of brief duration, embraced a most difficult period of the island's history. Society was in a transition state; the masters having to learn the duties of consideration and equity in reference to their inferiors, and the peasantry to acquire the sentiments and habits of free men. Towards each class his lordship maintained an honourable bearing. The paternal character of his administration had so won on the negroes, that they determined on raising a subscription among themselves, in order to purchase a piece of plate for presentation to him. Their resolve was carried into effect with unanimity and promptitude, and met with the warm approval of the baptist missionaries. Among the latter, the subject of this memoir thus expresses his feelings in a few lines to a fellow-labourer.

"I understand that the apprentices in your parish, and in other eastern districts, are desirous of expressing their gratitude to the governor, for the kindness and protection he has afforded them, by subscribing a fivepenny, or tenpenny, or twentypence, to present him with a piece of plate. This is good, if it can be effected. What are you doing? What can be done? Let the effort be general and simultaneous:—it will astound the would-be tyrants here, as well as Lord Glenelg, and the milk-and-water portion of the cabinet at home; while it will strengthen the hands of the anti-slavery friends. I hope the brethren on your side of the island will draw up an address to the governor before he leaves; and most happy shall I be to append my name to it, that is, provided it be spirited, as it should be."

On Saturday, the 24th of September, the new schools erected at the Bay were opened for the reception of the pupils. On this occasion a scene presented itself of novel and deeply interesting character, such as might gladden the heart of every well-wisher to his species. An account of it, as furnished by Mr. Burchell's pen, is preserved in a letter to his brother.

"This educational establishment, which has at length 'a local habitation and a name,' was the first founded on the principles of the British and Foreign School Society in the county of Cornwall. It was commenced in March, 1835, under every conceivable disadvantage—rough materials—not one trained monitor—and no convenient place for the accommodation of the children. Notwithstanding all, however, Mr. Andrews' exertions have succeeded beyond my most sanguine expectations. Towards the close of the same year I purchased premises, and have since erected and fitted up the necessary buildings. These were opened on Saturday the 24th of September, when the children from the various sabbath schools connected with the church, three thousand one hundred and seventy in number, assembled. A more interesting scene I never beheld;—indeed, it was too much for me; the excitement occasioned a fever, from the effects of which I have not yet fully recovered.

"During the preceding night, the children from the country commenced their journey to the Bay; and many of the friends informed me that, as they were coming down early in the morning, long before day, they passed many a group of children, resting from fatigue, and sleeping by the road side, waiting for the dawn. At ten o'clock, as many as were able assembled within the walls of our unfinished chapel, when they were addressed by brethren Knibb and Abbott. After which, a few of the children, who had been previously selected from each school, were presented by Mr. and Mrs. Oughton with a copy of the New Testament, sent by the Sunday scholars of Surrey Chapel, London. A present of a book, or of some other article, was also given to every child, by Mr. and Mrs. Thompson of the Bible Society, and the wives of the missionaries present, assisted by some of the female members of church. The children then left the chapel, and marched the town, each school headed by a banner;—the abolition e

declaring all children free under six years of age, and the clause abolishing slavery, printed in large letters, were carried by children on poles, at the head of the procession. As they approached the vicinity of the school, they were preceded by a band of musicians, (consisting of several of our friends, who form part of the militia band,) who conducted them to the school premises. The children of the British School took formal possession of the buildings erected for their use, while the band played 'God save the king' and 'Rule Britannia;' after which every child was presented with a bun. Great propriety and decorum prevailed;—nor will the scene be soon forgotten—such a one had never before been witnessed in Jamaica. Blessed be God for the glorious act of emancipation!"

The latter part of this year brought with it a needless and undesirable accession of anxieties and labours. The contractors for building the new chapel failed in their resources, and threw on the missionary the responsibility and labour of finishing it in the best way he could. Struggling as he then was under accumulated burdens of various kinds, instead of yielding to despondency he roused himself to battle with and overcome them: and while men of feebler energy would have lost all hope, if not have abandoned the undertaking itself, he simply assigns it as a reason for less frequent correspondence with his brother. "I have been wishing to address a few lines to you, for a considerable while past; but my time is so much occupied, and my perplexities and difficulties in reference to the chapel are so great, that I can scarcely write at all. Both mason and carpenter, discovering their incompetency to complete their engagements, left, and gave up the work to me, when they had done the rougher portion of it; so that I am now obliged to become mason, carpenter, joiner, glazier, lime burner, &c., &c. However, I hope to finish in time; and at present purpose opening in March, whatever may be

the state of the building; as we are now greatly distressed for want of accommodation."

Embarrassing as were his labours from this cause, he did not lose sight of the high ends of his mission, but continued to prosecute them with considerable success. In combination with those of other evangelical ministers, their influence was becoming obvious in the improved habits of the town's people in general; and while some yielded a hearty subjection to the gospel, to the salvation of their souls, others so far came under its influence as to render external homage to its sanctities. Thus he writes to his brother: —

"*Mount Carey, February* 21*st*, 1837.

"Notwithstanding the inconveniences of our situation at the Bay, the congregations continue exceedingly large. Of late I have been under the painful necessity of preventing the attendance of the Sunday school children, from want of accommodation even in the yard. A spirit of harmony and love has prevailed among the members; and I think we have enjoyed much of the presence of God in our public services, whilst we have realized great prosperity, not external only, but I trust also vital. That we have had some painful cases, calling for the exercise of the more painful measures of scriptural discipline, will be confessed; but where is the Christian community which has not?

"A delightful spirit of inquiry has been awakened among the young, many of whom are now 'asking the way to Zion.' During the past year, it has been my gratifying duty to baptize eighty-five persons under the age of twenty-one, not a few of which number were the subjects of thoughtfulness prior to the disturbances of 1832. Thank God for sabbath schools! in which many of these young converts received their first religious impressions. The Sunday school on the Bay is becoming growingly interesting every week. The attendance is very encouraging, varying from five to seven hundred; nearly a thousand are connected with the institution, but there are many who cannot attend regularly, as they are employed on the estates as cattle boys, &c., and are therefore compelled to attend to their duties in turn. Considerable progress has

been made by many in reading; and it is delightful to witness their neat and cleanly appearance on the Lord's day. They come from the different estates walking two and two, and return home in the same order, with an adult person attending them; and often has my heart rejoiced, returning from some country station, as I have met these little companies of cheerful children. Mr. Andrews is indefatigable in his exertions for their improvement, and is much beloved by them.

"The change which has been gradually taking place in the town is truly wonderful. When I arrived, thirteen years ago, Sunday was market-day; all was noise, business, and confusion—there was nothing to remind you that it was the sabbath. *Now*, as the hour of service approaches, the people may be seen flocking to their respective places of worship; and, during the hours of service, scarcely a person is found walking the streets. The change is almost incredible. It is 'the Lord's doing, and marvellous in our eyes.'"

Soon after the date of this letter, it was Mr. Burchell's happiness to form a personal acquaintance with Messrs. Sturge and Harvey, who were on a philanthropic tour through Jamaica; familiarizing themselves, by personal investigation, with the working of the apprenticeship system. They arrived at Montego Bay, on the 2nd of March. The next day was spent on a visit to the romantic neighbourhood of Salter's Hill. On the 4th, they inspected the day school at the Bay, where they found "about one hundred and fifty children present of all ages. They were in very good discipline; and their progress, during the short time, satisfactory."* The travellers remained with the missionary over the Lord's day, at the close of which they made the following record in their diary.

"The services of the sabbath at this station are at present conducted in a large dwelling house, from which most of the interior walls and partitions have

* The West Indies in 1837, by Joseph Sturge and Thomas Harvey, p. 225.

been removed. According to the usual custom in Jamaica, a prayer-meeting was held early in the morning. Three of the negroes took part in it, one of whom was an old African; their expressions were often beautiful and eloquent. We afterwards visited the Sunday schools, in which there were five hundred and fourteen children assembled. The extensive diffusion of religious instruction and education, by such an apparently limited agency, is remarkable at all the stations of the baptists which we have visited. The morning service commenced at ten, and was attended by at least three thousand persons, many of whom came from great distances. In the evening we came to Mount Carey, a mountain station of the baptist missionaries of Montego Bay. There is also a flourishing school here, attended on the sabbath by five or six hundred children, and on other days by about one hundred. On our way, the scenes of many of the principal events of the late rebellion were pointed out to us."

In a recent communication to the biographer, Mr. Sturge makes the following additional statements, in reference to this visit:—"It may be as well to observe, that, up to the time that the missionaries condemned the institution of slavery, they (and especially those of their number who were altogether silent as to the cruelties connected with it,) were not only not persecuted, but were treated with kindness and hospitality by the planters. It was, as it still is, I believe, generally their practice when travelling to wear black clothes, so that they were recognized on the road; and, if any infliction of punishment on the slaves was going forward, it was suspended while they were in sight. As a proof of this, a missionary once told me, that though he had lived in Jamaica many years prior to the

abolition of slavery, yet he had never but once seen a slave flogged. He was then riding on horseback, at rather a quick pace, and came in sight of some men flogging a woman; he heard one of them say, 'The parson is coming!' and they immediately desisted.

"In a conversation which I had with thy brother, when we were riding out alone to one of his stations, he mentioned to me the following circumstance, which serves to illustrate the difficulties with which the missionaries had to contend in the early part of their labours—how few, except those who were involved in the guilt of the system, were permitted to see its atrocities—and how incredulous, even religious people were, of the truth of the facts stated by those who had witnessed them. Thomas Burchell had been recommended, for the preservation of his health, to wear the usual tropical dress when riding out; and acting upon this advice, he was supposed to be a planter or an overseer as he passed along the road, and thus had an opportunity of seeing and hearing more of the punishments inflicted upon the slaves, than probably any missionary before him. These punishments were of such a character, that he in vain endeavoured to convince one of his brother missionaries, who resided at Kingston, of the truth of his statements and gave up the attempt. This missionary, however, came some time afterwards to visit him for the recovery of his health; and T. Burchell, without making any reference to the subject of his former letters, took him rides early in the morning, where he could see and hear for himself. In two or three days his friend told him that he wished to return home; and, on being asked why, he said, that he could not bear a repetition of what he had witnessed, which, had he not seen it himself, he could not have believed."

By the course of events, our attention is again diverted from scenes of suffering, to be attracted by such on which memory delights to linger, and which gratify the best feelings of the heart. The following letter to Mr. Dyer is the medium of information.

"*Montego Bay, April* 24, 1837.

"I had purposed, in this letter, to forward you an account of the country stations for the last year; but the services connected with the opening of our unfinished chapel at Montego Bay, on Sunday, the 26th of March, were such that I am anxious to send you some account of them. I believe that the history of Jamaica cannot furnish a parallel to the scene then witnessed; and it certainly was unanticipated. The people had been so much discouraged by the lengthened delay which had occurred, that I feared very little interest would be felt as a consequence, and especially as the building was still incomplete.

"The gallery was but partially floored, the front was finished only in part, no pews were yet erected, and the benches were all temporary. The ground floor was also without pews; but we brought the benches from the old chapel, and borrowed as many more as we could. The scaffolding of the ceiling was taken down on Friday and Saturday; and, in order to be at all ready, the tradesmen worked during the week until ten and eleven o'clock at night, and some of them the whole night through. When I inform you that I paid wages for that week only, (including carpenters, masons, labourers, and cartmen,) to the amount of more than £100 currency, you may conclude that all was activity.

"I was thoroughly fatigued before Sunday arrived. At six o'clock in the morning, however, I commenced the prayer-meeting; the chapel was thronged, and very many were obliged to remain outside of the spacious building; full five thousand persons were present at this service. The children of the sabbath schools connected with the church, occupied the galleries according to previous arrangement; about two thousand were thus accommodated, the rest could not obtain admittance. They presented a most interesting appearance, as they stood up to be addressed by Mr. Oughton. At the close, a collection was made by the children alone.

"Soon after eight o'clock the people began again to

many, however, had not left the chapel since the morning meeting, for fear of losing their place; and at nine, such was the throng assembled, that I was sent for to make some arrangement for those who were unable to wedge themselves within the walls, to prevent their disappointment, and any consequent confusion. After speaking to them for a few minutes, to convince them of the impropriety of attempting to force another person in, I promised them that if they would leave and go to the old chapel, either myself or some other missionary would come and address them; and if they would take their children to the school premises, I would afterwards give them an address also. With many kindly expressions of thanks, they at once retired, and the greatest order was maintained during the whole of the day. I have not heard of a single circumstance to awaken regret.

"At length ten o'clock arrived. Mr. Abbott of St. Ann's preached. His sermon gave great satisfaction to all assembled—to strangers and friends alike. Having no missionary brother to afford assistance but Mr. Oughton, I was obliged to conduct the service at the old chapel, where I had a congregation of at least three thousand, notwithstanding there were three thousand six hundred and thirty persons *counted* within the walls of the new chapel, and about two thousand outside. In the midst of my sermon, a message was sent from the school, requesting me to visit the children at once. I therefore concluded the service in which I was engaged, with a request that the congregation would not disperse till the close of worship in the new place, as it would otherwise cause confusion; and I have reason to believe that not so many as ten persons left their places, although most of them were standing. On my arrival at the school premises, to my astonishment I found collected there full two thousand five hundred children, besides adults. The school house was thronged by as many of the girls as were able to get in; the rest, as well as all the boys, assembled in the yard, and listened with pleasing attention and interest while I addressed them. Several of the children who could not get into the chapel at the earlier service, now came forward of their own accord, and brought the money they intended to have then given to the collection.

"At half-past two, the ordinance of the Lord's supper was administered to above two thousand communicants; a few members from the churches at Salter's Hill and Gurney's Mount united with us in the feast of love on this most interesting occasion. During the service Mr. Knibb arrived from Falmouth, and Mr. Dendy from

Bethtephil. In the evening, at half-past six o'clock, the former preached to a large congregation, (the galleries on this occasion being appropriated for the accommodation of strangers,) from Isaiah ix. 6, "The government shall be upon his shoulders;" and thus terminated the services of one of the most interesting days ever known in this island. In the morning there must have been at least eleven thousand persons present; and when it is remembered that this was the first of our stations formed in this part, and commenced only thirteen years ago, we have cause indeed to renew the exclamation, 'What has God wrought!' Surely 'the Lord hath done great things for us, whereof we' have reason to be 'glad;' and I trust we '*are* glad!'

"The pecuniary efforts of the people were noble. In addition to their subscriptions towards liquidating the debt, the public collections were £130 currency. The children's public contribution was £20 currency, in addition to £60 which they collected among themselves at home, by saving all their little means for some months previously, and that without my knowledge—it was their own voluntary act."

To complete the account of this extraordinary occasion, we may add the following extract from a subsequent letter to the same party.

"*Mount Carey, May 2nd,* 1837.

"Last week I furnished you with a description of the opening of our new and unfinished chapel, at Montego Bay. The amount then raised was about £1,000 currency in the whole. It is but right for me to state, however, that this is the fruit of many months' exertion. About a year and a half ago, I distributed boxes among the people on every plantation, and urged them to put something into them weekly or monthly, according to their ability; by which means they would be able to afford considerable aid, without much personal inconvenience: and the above is the result. For this I am truly thankful to God. But, alas! I feel the truth of the sentiment, that 'riches may take to themselves wings;' for all is flown. During the five months that the work of the chapel has been devolved on me, I have paid for workmen's wages alone £1,000, to say nothing of materials; and I shall not, even at this rate, be able to finish the building before the first of August, when I purpose

having a final opening service. In this way I hope to raise a little more, after which I must commence clearing off the debt."

Such was the consummation, which a gracious Providence vouchsafed to the long and fondly cherished hopes of the devoted missionary; filling his cup with mercy, and his heart with praise.

CHAPTER XIII.

NATIVE AGENCY — MR. COULTART — RELEASE OF APPRENTICES — ANNIVERSARY OF MONTEGO BAY CHAPEL—THE APPRENTICESHIP SYSTEM—FIRST OF AUGUST.

As the pressure on the funds of the society increased, resulting from the extended operations of the missionaries, the subject of native agency was agitated in the committee room. And it must ever be regarded as a question of great interest and importance; not only on account of its involving a less demand on the pecuniary resources of the Christian church at home, but especially its bearing on the wide diffusion and permanent establishment of the reign of truth in the world. Reasoning from what had been already done in the East Indies, in the employment of converts, the committee, without taking into full consideration the difference which existed in the mental development of the partially educated Hindoos and the utterly untutored descendants of Ham, pressed on their agents in Jamaica the adoption of a similar policy. In fact it had not been overlooked by them, as it was scarcely likely it would have been, in their zeal for the promotion of missionary enterprise; not only had they cherished the hope that some day they might be able to avail themselves of it, but had actually made some few experiments in a quiet way. Hitherto, however, failure had only added another item to their sources of anxiety. When, therefore, the subject was formally brought under the notice of Mr.

Burchell, by the secretary at Fen Court, in the latter part of the year 1836, he thus gave expression to his views.

"It is not to the men, but to their present want of fitness, that I feel compelled to object. So far as the free coloured people are concerned, in consequence of their very defective and partial education, they were till lately deemed ineligible to the office of clerks or book-keepers. With respect to the slaves, they could be instructed only by stealth, or in the Sunday school. Their acquirements, therefore, are very, very meagre indeed. Yet, this is no reflection upon them, but rather upon that accursed system under which they have so long laboured and suffered. The piety of our members, as a body, is unquestionable; and in not a few instances it is eminent. But is piety the only needed qualification for the ministerial office? Or will piety combined with ability to read the scriptures suffice? If so, it is surely a severe reflection on the churches of Christ in England, that there is a village or hamlet destitute of the means of grace in rich abundance; while there are thousands of their members, who, in such case, might be sent as ministers of evangelical mercy and truth to them. But if it would be wrong on your side of the Atlantic to employ men who might mislead the people, 'darkening counsel by words without knowledge;' how much more so on this, where, till of late, the people have been sunk in the lowest depths of ignorance, to say nothing of superstition; and even, as yet, are little able to guard themselves from imposition. This is not the age of miracles; and it is scarcely reasonable to expect that the negro churches can grow from infancy to manhood in a day."

If this subject appeared, to Mr. Burchell, to be one of great practical difficulty, he did not abandon it to forgetfulness: it continued to have a place "in the multitude of his thoughts within him;" and in correspondence with the same official, some six months afterwards, he again refers to it.—"Instead of sending out the natives at once, as preachers and pastors, allow me to suggest, as the result of anxious reflection when travelling from station to station, (for that is chiefly

my time of study,) the formation of a 'Jamaica Domestic Mission.'" He then proceeds to develop his plan; the further notice of which is now rendered unnecessary, by the experiment which is being made through the medium of the Theological Institution at Calabar.

In July of the year 1836, Mr. Coultart, the senior baptist missionary on the island, was removed from the scene of labour and persecution to that of his reward. How sensitively Mr. Burchell felt the loss he had sustained, in common with others, was evinced in a letter he addressed to Mrs. Coultart long subsequently to her bereavement.

"*Mount Carey, May* 2, 1837.

About a fortnight since I forwarded, agreeable to your request, a parcel of letters from Mr. Coultart to myself, addressed to the care of Mr. Gardner. I may have more at the Bay; should I find any there, I will forward them to England for you. I sincerely trust you will have a pleasant voyage home. On your arrival there, you will find many friends who will deeply and tenderly sympathize with you. In Jamaica, you will leave many who will cherish an affectionate remembrance of yourself; and a few who must feel, during the remainder of their pilgrimage here, the stroke that sends you hence. *His* absence we deeply felt at our last association, and some of us who were favoured with his friendly correspondence, will often have to mourn the loss of his sagacious counsel, and of those sacred and generous communications by which he cheered us when downcast, and quickened us when torpid.

"My dear friend, I do assure you that I feel the loss of this departed servant of God; yea, I deeply feel his loss—no, not *his*, but *our* loss. He was a man of sterling character, distinguished alike by devout seriousness, hallowed cheerfulness, and heavenly mindedness. Oh that our Heavenly Father may make up our loss, by imparting to those of us who are left 'a double portion of his spirit!' Well, there is one tie less to bind us to earth, and one additional attraction to attach us to heaven. May we be prepared for our change! and ultimately meet in heaven, there to join in praising the 'Lamb that was slain,'—an employ that was dear to

our friend while he lived, and is I trust dear to us who survive. Yes, I can say,

> 'Jesus, I love thy charming name!
> 'Tis music to mine ear!'

"But oh! the brick, and mortar, and lumber, and pecuniary embarrassments, with which we are beset. I heartily thank God for that success which occasions these difficulties; but, if there be one who needs the prayers of Christians more than others, it is the missionary. And the poor missionaries in Jamaica are in special need of the prayers of the church of Christ. Many, I fear, think that we are quietly sailing before the wind, or basking in the sunshine; but, alas! they little know our trials. We are almost strangers to the solitude of the private Christian, or the retirement of the minister of the gospel. We have to study as we journey; to pray as we labour; and to steal, when we can, a few minutes for seclusion; and then, the communion of such momentary retirement is disturbed by pecuniary anxieties.—But I must abruptly conclude."

In the early part of the present year Mr. Burchell commenced a school in a hired house at Bethel Hill, in the interior of Hanover; and, on announcing the fact, reports the attendance of fifty children—a number which could be readily doubled, if a more suitable building could be obtained. In July he further reports:—"I have purchased sixteen acres of land, so as to have the children employed for two or three hours *per diem* in the cultivation of the soil, and thus trained to habits of prædial industry, which is considered a matter of great importance in connection with these interior schools. The land is paid for, (£150 currency.) On the premises I have built a small house, to serve as a temporary residence for a teacher; and, ultimately, as a dormitory for the children in the rainy season. This has cost me £170 additional. I hope to effect the establishment of a school at Shortwood in September."

In the midst of the busy avocations of this period, he was subjected to fresh trial in the removal of his coadjutor. In consequence of prolonged delay, on the part of the committee, to send out a missionary to Lucea, he concurred with his brethren in that part of the island in asking Mr. Oughton to remove thither. This was an act of great disinterestedness in Mr. Burchell, as it entailed a serious loss on the interests of the stations under his superintendence, and the burden of caring alone for churches and congregations which numbered at least eight thousand souls. Besides which, in consequence of having been partially relieved at the Bay by the services of his colleague, he had been led to commence a chapel at Shortwood, measuring seventy feet by fifty, in addition to the school, thus augmenting his pecuniary responsibilities. That he should urgently plead with the committee for assistance became, therefore, a matter of necessity:—"I must beseech you not to permit any delay. My character depends on your promptitude, and if my character, I may add my life. I have laboured hard; suffer me not now to sink into disgrace from any appearances of dishonesty. I 'counted the cost' before I began to build at Shortwood, and made corresponding arrangements; but I did not count on this loss of services and co-operation." With such varied and serious obligations, and sacrifices of all kinds, we can feel no surprise at the terms of his answer to Mr. Dyer, who, with much simplicity, had asked him, (on his soliciting a loan of £500,) how it was that he was labouring under pecuniary difficulties? "I will tell you," he says: "it has not arisen, my dear sir, from any extravagance of personal habits; for I have not been able to purchase a suit of clothes for the last two years, nor is there any prospect of my being able to do

so for the next." His mind, in fact, was so harassed at this time, that he felt obliged to forego the appointment assigned him by his brethren, of preaching at the association which was to be held at Spanish Town.

Temporal anxieties were, however, mitigated by the solace arising from spiritual progress in his several stations. While multitudes of the negro peasantry were tortured by the cat, worked in chains, or shut up in the loathsome cell, some of them entered into "the glorious liberty of the children of God," and others reaped the advantages of extending education. Of this, gratifying information is furnished in a letter to his friend and fellow student, Rev. T. Swan, of Birmingham :—

"*Montego Bay, October* 3, 1837.

"I am happy to inform you that the work of God is going on prosperously. Yesterday, or rather, on Sunday last, I baptized twenty-four persons at Shortwood; and I expect to baptize about sixty next Lord's day at this place. My congregation here continues to increase; so that, notwithstanding the size of our chapel, there are often three, four, and even five hundred persons compelled to remain outside, after we have filled the aisles, vestry, &c. At our week-evening services the lower part of the chapel is filled. It is delightful to witness the attendance. At Shortwood, where I am building a school-room and chapel, the congregation is usually from twelve to fifteen hundred. At Bethel Hill the attendance is increasingly large; hundreds are unable to get within the walls of our place of worship.

"My day-schools are all flourishing. The annual expenses of them average about one guinea sterling per scholar. These fall upon me, as you are aware; and I can assure you that I have many a sleepless night on their account. There are other truly interesting openings for schools, and urgent entreaties for their establishment; but I am afraid to add to my responsibilities. Hitherto, however, God has raised up friends for me; and I am therefore encouraged to hope. At the Bay school we have already

trained up two teachers, one of whom is with Mr. Knibb at Refuge, and the other is actively and successfully employed in this parish. We have at present four more in a course of training,—one white, two coloured, and one black. Mr. Andrews is admirably adapted for either department of labour—the conducting of a school, or the training of teachers."

Further particulars, on kindred topics, are derived from a letter to Mrs. Kitson, of Brixton Hill, who, in common with many other ladies, had evinced a generous interest in the educational measures of the missionary.

"*Montego Bay, November* 14, 1837.

"The recollection of the pleasant hours I enjoyed, when in England, with your happy family, often affords me much gratification; and, although I have written you only one letter since, be assured that this has not arisen from forgetfulness, but rather from labour and embarrassment. This you will readily believe when I tell you, that, in the cause of the mission and schools,—that is, in buildings and purchases, exclusive of current expenses,—I have spent above £20,000 currency; having advanced all I have, and being now in debt more than £3,000 currency, for which I alone am personally responsible.

"The cause in this town is going forward in the most encouraging and prosperous manner. The sabbath day's attendance is extraordinary. At the ordinance of the Lord's supper we have generally at least two hundred communicants more than can be accommodated in the area of the chapel, spacious as it is, and who are therefore obliged to take their seats in the gallery. At our ten o'clock service there are hundreds unable to get within the walls. It is delightful to witness the congregation; but the excitement is so great that it is destroying me. The place is indeed too large—it is killing—and very, very few can ever stand the work. Often I am quite unable to attempt the evening service. In the building of the chapel I have been sorely distressed, the contractors having left me to finish the most difficult part of the masons' and carpenters' work. I lost nearly £2,000 currency by the contractors; and £100 in law expenses, which however saved me a further loss of £700.

"We are at present making an effort to pay off £500 of the

debt by the close of the year. Last Sunday week I proposed the design to the church. My appeal consisted of a cool statement of facts. I then requested them, if disposed to make the effort, to signify it by holding up the right hand; the scene which followed was truly extraordinary. All, all above and below, instantaneously stood up, holding up both hands; and, in not a few instances, they burst into tears and sobbed aloud. Some said, 'Massa, we will try;'—'Massa, no you trouble;'—'Massa, no you for we friend? and we leave massa in trouble! no, massa, keep good heart;' &c., &c. It is now only ten days since, and I have already received nearly one third of the sum; and several who have given have promised additional contributions in case of deficiency. We are doing what we can; but £3,000 is no small sum for so poor a people. If, however, we can destroy the accursed system of apprenticeship on the 1st of August next, I verily believe that on that day I could pay off the last farthing. The people know that we are their friends, and in such case will do their very best.

"But a few words about schools. Of these I have several in active operation, and in a very flourishing state: viz., Montego Bay, (British and infant,) Mount Carey, (British and infant,) Bethel Hill and Shortwood, (British.) Applications are made to me, of the most urgent nature, to commence two others, and I must try; yet, how to support them, I know not. A fortnight ago I commenced a day school at Montpelier, the property of Lord Seaford; fifty-six children are already entered. The expense to me will be £50 per annum, making a total of £800 per annum currency, the whole of which I have to raise as I best may. You will readily suppose, therefore, that I am most grateful for your donation; and for any and every assistance which the friends of education may render. I give all I have yearly; and my expenses are now encroaching too much on the principal. Still, the present moment is so important that, if personal ruin were the inevitable consequence, I could not withhold."

From the atrocities perpetrated under cover of Mr. Stanley's semi-slave law, Mr. Burchell, as well as other missionaries, urged on his members the desirableness of their acting a generous part, and setting a worthy example, by foregoing any further claim on their apprentices. Many a heart was thus made glad, long

before the period fixed on by the imperial parliament had arrived. Writing under date of October 31, 1837, he communicates the following gratifying intelligence to Mr. Dyer:—"Miss Reid is one of our members who, with the rest, gave her apprentices freedom. I believe I have at present no apprentice-holder in the church. More than forty were made free on the 1st of August last, at my request. I have made no noise on the subject; but I believe it has been my happiness to obtain, in a quiet way, the freedom of a greater number than have been liberated in any of the churches."

His friend, Mr. Knibb, had pursued a similar course among his people, and with equal success, though at a fearful cost. The destroyer of our race had left him but one son, a noble boy of twelve years of age, intelligent, pious, and enthusiastically interested in the negroes' welfare. No sooner was the manumission of the apprentices in his father's church determined, "than the heart of William leaped for joy; and, hastily bounding away, he sketched a British ship in full sail, with the word 'Liberty' on her flag, chasing two slavers, who were in the act of striking their colours. On the pendant was written, 'Slavery must fall.' The excitement brought on a fever in the night, in the delirium of which, his rambling words showed a mind filled with ideas of negro emancipation, and the triumphs of humanity, law, and religion. He died, and was buried amidst the lamentations of many a mourner; fulfilling the language of Job, which Mr. Burchell adopted as the text of his funeral discourse, 'He cometh forth like a flower, and is cut down.'" *

Some months after this, Mr. Burchell was summoned to Kingston, to discharge the last sad offices of the ministry for his friend and fellow prisoner, Mr.

* Cox's History of the Baptist Mission, vol. ii. p. 241.

Gardner; who, in the inscrutable providence of God, was removed in the very flower of his age from an extensive sphere of labour and of usefulness. As he sank into death, he requested that Mr. Burchell would undertake the arrangement of his temporal affairs, and also preach his funeral sermon. The latter duty was discharged with much tenderness of feeling, in the midst of an immense congregation who had assembled to express their respect for the character and memory of the deceased.

A little prior to this visit to Kingston, the first anniversary of the opening of Montego Bay chapel was celebrated. On this occasion, the children belonging to the day, evening, infant, and sabbath schools, at the several stations, were convened on the Saturday at Montego Bay. Having been marshalled in different parts of the town, they began, at ten o'clock, to move in processional order to the chapel. Having taken their seats, some prefatory services were conducted by Mr. Andrews and others of the teachers; after which Mr. Burchell addressed the schools separately, (the pupils standing while he spoke,) with encouraging and appropriate remarks upon their conduct, progress, &c.; announcing a total of three thousand two hundred and ninety, who were receiving moral and religious instruction in them. After the children had sung another hymn, the pastor "delivered a comprehensive and solemn address to the children and their parents, from 'Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.' (Matthew xix. 14.) The principles and doctrines of pious parental guardianship were explained and enforced in their different bearings and connections, in such a manner, that while the admonitions roused the imagination and warmed the affections, they were of a

description to carry conviction to the heart; and, it is hoped, will never be effaced from the memory of those who heard and were affected by them."* At the conclusion of the service, the different schools returned to the places where they had previously assembled; and each child was presented with a book or some other token of reward, by the respective teachers.

On the following day, at ten o'clock, prodigious multitudes assembled for worship, when Mr. Burchell preached from Zechariah vi. 12, 13. Before commencing his discourse, however, he alluded at some length to rumours which had gone abroad, calculated to disturb the peace and quietness of society; to the effect, that the apprenticeship of the prædial, as well as of the non-prædial class was to terminate on the 1st of August ensuing. Having explained the provisions of the law, and enjoined Christian-like submission, he requested them to be on their guard against persons who designed to bring evil on the apprentices by means of false statements, and to report them to the special magistrates. Having thus endeavoured to protect them against such who would gladly have renewed the scenes of 1832-3, he addressed himself to the more immediate services of his ministry; under which the congregated thousands received spiritual refreshment and edification. It was one of those "times of refreshing" with which the great Head of the church was pleased so frequently to bless the Christian negro communities, during their period of suffering vassalage, and to solace them amidst their accumulated sorrows.

The apprenticeship scheme, (a choice specimen of that legislative bungling for which the whig ministries of the last thirty years have been so renowned,) had now been in operation for nearly four years, and had

* Falmouth Post of April 25th, 1838.

justified the forebodings of the moodiest friends of the negro. Based on low views of political expediency, as though truth and justice were the only things not to be trusted in this world, and of no account in the next, the claims of humanity were sacrificed at the shrines of class interests and party power; and a foundation laid for years of malignant and torturing tyranny on the one hand, and on the other of most appalling and exasperating sufferings. It required not the gift of prophecy to foretell what would be the results, when the victims of cupidity were still left in the hands of the spoiler for a brief term of years, at the expiration of which the hateful usurpation was to pass away for ever. Inspiration had long since recorded on its pages a monitory sentence:—"Woe to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Revelation xii. 12.)

Facts, equally multiplied in number and frightful in detail, soon convinced the missionaries that, in the establishment of the apprenticeship system, "slavery did not find a grave but a shelter." Of this, the most abundant evidence is furnished by Mr. Burchell's correspondence, as will appear from the following extracts, of various dates:—

TO MR. DYER.

"*Mount Carey, August* 22*nd*, 1836.

"I hope soon to write you respecting our negro apprenticeship. Such is the system of annoyance and oppression now going on, that my firm conviction is, if it be not terminated in 1838, there will be a general insurrection. I do trust that British Christians will exert themselves, and save the people. They cannot bear it. It is now becoming as bad as, and even more harassing than, slavery itself."

"*Montego Bay, August* 30, 1836.

"Agreeably to my recent promise, I will now give a few statements on the apprenticeship system. This I am the more wishful to do, because I have been led to suppose, from the reported proceedings of your annual meeting, that you and the committee have received a very erroneous impression respecting it. Probably your missionaries have misled you. We have been disposed to hope the best. At first, I was willing to think there was reason for so doing. Of late, however, I have 'hoped against hope.' I am now driven to the conclusion, that it is an accursed system; so defective or so vicious in its arrangements, as to allow of the grossest injustice and oppression. And the oppressions going on are gross, harassing, and innumerable; and, I fear, increasing. Let me specify a few of them.

"1. The disallowance, on many properties, of the usual supplies of herring, &c.

"2. The refusal of medical aid to the children.

"3. Depriving the mothers of the time necessary for attending to their helpless infants.

"4. Sending the mothers to the treadwheel and workhouse, for being absent a quarter of an hour, half an hour, or an hour, after the appointed time, for terms varying from two to six days, which are to be repaid to the estate out of their own time after they are liberated; though their absence is occasioned simply by a discharge of those duties required of them by their offspring.

"5. Compelling the apprentices to work eight hours *per diem* for five days, instead of nine hours for four days and a half; thus frittering their time away, so as to lose the whole of Friday from their own provision grounds. Besides which, while it is nominally spoken of as 'the eight hours system,' the apprentices are, I believe, worked nine and even ten hours *per diem* on most properties.

"6. The stipendiary magistrates being, too generally, the boon companions of the planters or agents, the apprentices have little chance of justice. Hence they complain that, in nine instances out of ten, they are prevented saying one word in self-defence, their case being in fact decided by the stipendiary and planter before the public mock-trial takes place. This is a very general theme of complaint. There are, indeed, some few magistrates whose adjudications are ever of the most upright and honourable kind, but they are consequently subjected to every kind of annoyance. There

are others who are well disposed, but have not the moral courage to face the ribald opposition of the colonists. There are many more who, deliberately abusing their power, act the part of voluntary and self-elected slave-drivers, doing with equal promptitude and zest the bidding of the planters.

"7. Punishing the apprentices by loss of their own days. This is alike cruel and oppressive, and is rapidly on the increase. In some instances the overseer will not dare to say, 'the people lose time,' but that 'they do not get through a sufficiency of work;' this is arbitrary enough, but for this the accused are doomed to work from two to six, yea and even more, days out of their own time, by way of payment to the estate. Again, one of the gang may neglect their time or work, for which the whole of the estate's people are fined their own time as above. Again, a few are absent or indolent, for which the whole are made to suffer. This is particularly the case in crop time, which is the more oppressive as it is the season for the apprentices to plant their provisions; consequently they and their families are deprived of sustenance the next year.

"This apprenticeship system, then, must if possible be brought to a termination in 1838, when the non-prædials are made free; otherwise insurrection, with all its fearful concomitants, will follow."

TO REV. T. SWAN.

"*Montego Bay, July* 12, 1837.

"The visit of Messrs. Sturge and Harvey was most gratifying to us; the only ground of regret was the shortness of their stay. I have no doubt but their tour will be of great importance to the cause of *positive* freedom. The apprenticeship system is plausible, when superficially observed; but it is found to be little less than infernal when thoroughly known. The more perfectly I become acquainted with it, the more intensely do I detest and abhor it. Every week's additional experience and observation increases my detestation. To pay twenty millions sterling for the mockery of freedom—giving to the tyrant-oppressor six years during which he may harass his victim—and telling the negro that he must endure six more years of cruelty and injustice, in order that he may learn how to appreciate the freedom which is in store for him, *i. e.* if he live long enough to possess it—this is monstrous indeed. I do sincerely hope, that some determined effort will be made by British Christians to terminate this anomalous and accursed system in 1838."

"October 3.

"Since writing the above, I have scarcely been at home. Our 'Western Union,' consisting of brethren Knibb, Abbott, Dendy, Dexter, Clark, Hutchins, Oughton, and self, have met twice at different places; to consider and adopt such measures as may be in our power, in order to assist in hastening the extinction of the present system of semi-slavery. We have drawn up a petition, to be presented to the house of assembly when they meet in the latter part of this month; as also petitions to the houses of Lords and Commons. These latter we shall forward to Mr. Sturge, requesting him to entrust their presentation to such persons as he may consider most eligible."

TO MR. STURGE.

"*Mount Carey, October* 2, 1837.

"I send you the copy of a petition we have prepared and signed, to be presented to the house of assembly; we have sent a copy to our brethren in Kingston and Spanish Town, urging them to adopt the same, or to prepare another. We have also prepared and signed petitions to the Lords and Commons in England, and shall feel truly obliged if you will commit them to the care of some effective persons for presentation. . . . . I feel that it is of importance to do everything that can be done, to bring the system to a termination in 1838; and I would fain hope, that the friends of justice and humanity will do their very utmost to urge the government and parliament to adopt the measures which may be necessary to this end. Should they not do so, I shall dread the consequences. No pains will be spared by the old slave party to excite the negroes to dissatisfaction and rebellion. They tried their utmost in this and neighbouring parishes last June. If they finally succeed, devastation and slaughter must be the result. I have heard that many have openly avowed their wish to get another shot at the negroes; and some, in anticipation of success in June, were engaged for days in casting bullets. This is, indeed, a fearful state of things. As though the slave trade and slavery had not destroyed human beings enough, they must now be butchered by wholesale, and shot down for the amusement of their blood-thirsty tyrants on the very threshold of the liberty purchased for them at a cost of twenty millions sterling. Of course there would be no mercy for us. We are doomed by colonial oppressors, the very first moment an opportunity is afforded; but our trust is in God.

TO MRS. KITSON.

"*Montego Bay, November* 14, 1837.

"The apprenticeship system is a most anomalous and cruel one; and bitter indeed is the lot of the poor apprentices. The case of Williams, published by Mr. Sturge, is more than proved by the commissioners, by whom many other awful cases have been brought to light—cases, worse even than that of Williams. It will be nothing less than murder, to allow the system to continue. May our God bless the efforts of British Christians!

"Eight of us, missionaries on this side of the island, addressed a petition to the house of assembly; but they have adopted a resolution not to consider the question; and, although our petition was in the hands of a member, he was afraid to present it. It was rather warm, but it was true; and we were on the spot to sustain our statements. We have also sent petitions to the two branches of the British legislature, and hope they will be presented; they are more moderate in their tone, because we cannot be in England to answer for them."

It would have been unreasonable to expect, that the faults of years would be eradicated in a day, or the tyranny of passions be crushed in an hour. And the course of events manifested how slow the task-master, who had brutalized himself by the oppressions he had practised, was to appreciate the beauty of the sentiment,

"And earthly power doth then show likest God's,
When mercy seasons justice."

In proof of this, and of the truthfulness of Mr. Burchell's representations, we cite the following passage from Mr. Phillippo:—"During the short period of two years, sixty thousand apprentices received in the aggregate one quarter of a million of lashes, and fifty thousand other punishments by the tread-wheel, the chain gang, and other means of legalized torture; so that, instead of a diminution, there was a frightful addition to, the miseries of the negro population,

inducing a degree of discontent and exasperation among them never manifested under the previous system; and which, but for the influence of the governor and the missionaries, and some of the special magistrates, would in all probability have broken out into open and general rebellion."*

The wide diffusion of the above and similar statements, corroborated by the testimony of the governor, and especially by the publication of Messrs. Sturge and Harvey's "West Indies in 1837," roused the indignation of the British public, and goaded them into action. At the head of this final movement, the former leaders of the legions of philanthropy declined to place themselves, their sentiments in general being scarcely up to the mark. The place of Mr. Buxton was nobly filled, however, by Mr. Sturge; to whose indomitable determination, not to yield a jot in abatement to any political party or to any plea of expediency, must be attributed the ultimate realization of the claims of truth and justice.

In the commencement of 1838, a meeting of anti-slavery delegates was held in London, by whom vigorous measures were adopted, and who put forth the most untiring energies. Within the short space of a few months, numerous deputations, varying in number from a hundred and forty to four hundred, assembled from different parts of the three kingdoms. Downing Street and Westminster Hall were again besieged; and petitions, signed by upwards of one million of British subjects, and backed by the virtuous portion of the public press, imperatively demanded the abolition of the apprenticeship scheme, on the ground of the violation of the compact by the planters. Mr. Buxton, who no longer had a seat in the House of Commons,

* Jamaica, its Past and Present State, pp. 171, 172.

withheld his concurrence, doubting whether the design on which the public heart was set could be carried. "It seems just possible," he wrote to one of his coadjutors, "that the delegates may succeed; and if so, I am sure we shall both say, 'Thank God that other people had more courage, and more discernment than ourselves!'" This was written on the 12th of March; and, on the 23rd of the following May, he informs a correspondent, with honourable frankness, "I must write a line to tell you that Sturge and that party, whom we thought all in the wrong, are proved to be all in the right. A resolution, for the immediate abolition of the apprenticeship, was carried by a majority of three last night. The intelligence was received with such a shout by the quakers, (myself among the number,) that we strangers were all turned out for rioting! I am right pleased."

Thus, "at length, the advocates of liberty and the champions of the oppressed, reaped the glorious reward of their self-denying and philanthropic labours. On the 1st of August, eight hundred thousand African bondmen were made fully and unconditionally free. 'An act of legislation, the most magnanimous and sublime in the annals of the world, and which will be the glory of England and the admiration of posterity, when her proudest military and naval achievements shall have faded from the recollection of mankind;' an event which occurred at the most auspicious period of the world's history—at a time of the most profound and general peace ever enjoyed since Augustus Cæsar shut the gates of Janus—when the crown of the mightiest empire of the world had just been placed on the youthful brow of VICTORIA, the beloved mistress of a free people.*

* Jamaica, its Past and Present State, pp. 174, 175.

On the eve of the day which conferred real and unfettered liberty on the coloured peasantry of Jamaica, the towns and missionary stations throughout the island were crowded with people specially interested in the event; who, filling the different places of worship, remained in some instances performing different acts of devotion until past midnight—until the actual dawn of the long-hoped-for day of triumph, which they greeted with the most joyous acclaim. Others, before and after similar exercises, dispersed themselves in different directions, both in the town and country, now singing with exultant emotions the national anthem or devotional hymns, and again making the welkin ring with shouts of "Freedom's come!"—"We're free, we're free; our wives and our children are free!"

At length the sun of the FIRST OF AUGUST rose with cloudless splendour, and found Jamaica, in common with every other member of the Antilles, awake. Tens of thousands of hearts throbbed with a pulse of irrepressible and jubilant rapture. The places of worship, again thrown open, were thronged almost to suffocation. The missionary-pastors shared the people's joy; and, in strains of kindling eloquence, dwelt on the glorious attributes of that gospel which provides for the happiness of man both here and hereafter; while thanksgiving to God at the mercy-seat, mingled with songs of praise, ascended up to heaven as incense from every part of the beauteous and fragrant isle.

In the triumphs and services of this season Mr. Burchell participated with his brethren. The first service commenced an hour before the sun set for the last time on slavery, and was continued for an hour after. Time progressed; the evening silently wore away; and at length the long-waited-for moment arrived. While the clock was striking the midnight hour, the most

breathless interest was evinced by the populace who filled the streets, and who counted, each for himself, the successive strokes. At length the last vibrated on the ear, and emotion could be suppressed no longer. The joy of new-born freedom uttered its wild cry of triumph; signal guns were fired; rockets rose with meteor-like splendour into the sky; and the church bell rung out the funeral knell of the colonial Moloch. Having planted the tree of liberty in the square, in the centre of the town, the negroes paraded the streets with music, and proclaimed the advent of their jubilee. At three o'clock, A.M., gathering thousands filled to overflowing the spacious place of worship, and made its walls echo to the thunders of their grateful praise. At ten another service commenced; and in the evening a magnificent transparency was exhibited in the front of the chapel.

The excitement, however, was more than the pastor could sustain; and ere the close of the day, he lay the helpless victim of fever on his bed. But the crisis of the people's weal had come and gone. The victory of justice over tyranny, and of mercy over oppression, had been achieved. The moan of suffering and the clank of the chain had given place to the song of exultation, the timid bearing of the slave to the buoyant step of the free; and the overjoyed missionary was ready to exclaim, "Lord! now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" As yet, however, it was not his Master's will that he should thus retire. His work was not yet done; and, until it was, no disease had power against his life. Accordingly, he was enabled to resume his wonted activities, in the course of a few days, and was permitted for several years longer, to witness "the pleasure of the Lord" in the advancing prosperity of the churches.

CHAPTER XIV.

CONDUCT OF THE NEGROES AND THEIR MASTERS—MRS. HUTCHINS—ASSOCIATION—DEATH OF MR. ANDREWS—CRY OF PLANTERS—SIR LIONEL SMITH RETIRES—FIRE AT SAVANNA-LA-MAR—ILLNESS OF MR. BURCHELL—VISITS KINGSTON—COLONIAL LAWS—MARRIAGE ACT—TROUBLES—JUBILEE.

It had been arranged by Mr. Burchell to hold a series of meetings during the remainder of the week; his sudden and severe indisposition, however, frustrated this plan. Although not sufficiently convalescent to discharge the duties of the ensuing sabbath, his anxiety for the happy commencement of the new era led him to appear in public; and at the close of the services, which had been conducted by a friend, he rose to address the congregation, urging on them the duty of peaceably resuming the labours to which they had been accustomed, and, as far as practicable, on the same properties to which they had been formerly attached, notwithstanding the absence of any definite agreement as to terms; for by so doing they would put it out of the power of any and every one to speak evil of them. To this they cheerfully assented; and, on the morrow, thousands turned out to work, and continued to labour, unless prevented by the managers, until arrangements were made. Nothing, in fact, could exceed the promptitude and docility with which the newly enfranchised peasantry, throughout the island in

general, returned to their industrial and local occupations; showing the value of those religious principles which the missionaries had inculcated on them, together with their own readiness to forgive and forget the injuries of the past.

Happy would it have been for all parties, had their masters reciprocated this spirit. But, in the majority of instances, the contrary was the case. However reluctantly and ungracefully they had bowed to the majesty of British laws, although bribed to obedience by their share of the twenty millions, they now rendered it apparent that they had yet to acquire the simplest elements of justice and equity. Accustomed to think only of their own interests, without any reference to the rights and happiness of those whom they tasked as brute beasts, they never dreamt, much less appreciated the obligation, of "doing to others as they would others should do to them." To this, there were not a few and most honourable exceptions; yet, to the dishonour of human nature, the generous and the just constituted the exception and not the rule. Of this, the missionaries soon had to complain; and, but for their vigilance, and the earnestness with which they called on British philanthropists jealously to guard and preserve what they had so nobly won, the freedom of the negroes would have been little else than "a mockery, a delusion, and a snare." Writing to Mr. Sturge, under date of October 2nd, 1838, Mr. Burchell indicates the tendency of colonial policy.

"You will remember that, prior to the 1st of August, a white man who hired out a gang of apprentices to an estate, was paid at the rate of one shilling and sixpence sterling, *per diem*, for each able labourer. The apprentice received the same when he worked for the estate on his own days, *i. e.*, Friday and Saturday; and

when he was valued, for the purpose of purchasing the remaining term of his apprenticeship, the planter stated on oath that his services were worth at least that sum to the estate, and the apprentice redeemed himself at that rate. After the 1st of August, however, the planters declared that, whilst the properties could well afford a continuance of lavish and extravagant expenditure as to management, it would be their certain ruin if the labourer were paid more than sevenpence-halfpenny sterling, *per diem*, for the first class hands, sixpence for the second class, and fourpence-halfpenny for the third! And why? I know of no other reason than that the money was henceforward to go into the pocket of the long-oppressed negro, instead of into that of the white oppressor. This seems to make all the difference. The above rates of wages were accordingly offered; but, as you may suppose, were rejected with scorn; the people feeling the greatest indignation at this barefaced attempt to grind and keep them down now they are free. Great confusion and disorder ensued: the labourers indignant at the conduct of their masters; and the planters enraged against the people for presuming to think and act for themselves. As a matter of course, the avenging fury of the colonists was directed against some half-a-dozen baptist ministers, and as many more friends and stipendiary magistrates; and I can assure you that the Jamaica press equalled itself in its most malignant and vituperative days. It is a source of gratification to our minds, amidst all, that, however abused here, we have never forfeited our character or principles in the estimation of the intelligent, the philanthropic, or the Christian public at home. I shall have to return to this subject again. In the meantime, I do most earnestly entreat the friends of the negro to continue 'up and doing.'"

When Mr. Burchell, some few years before, purchased the small property which he designated Mount Carey, it was with the two-fold design of forming a new station and of invigorating failing health by means of the cooler and bracing atmosphere enjoyed in the higher districts of the island. Hence it became a not infrequent place of resort, on the part of invalided friends. To some considerable extent it might be regarded as the sanatorium of the Western Union, where a sick brother or sister was sure to find hospi-

tality and sympathy; and sometimes, through the divine blessing, recovery also. Sometimes, too, it was the final stage of the pilgrim's journey—the "land Beulah"—where the weary wanderer not only came within sight of the celestial city, but even "met with its inhabitants," while waiting for the summons to cross the river of death. Such it was to the amiable and devoted wife of the missionary at Savanna-la-Mar, who, when within a few hours of being admitted within the gates of the city, exclaimed, "O, the sweet breezes!—the heavenly breezes!—Do you not feel the heavenly breezes? Salvation! Hallelujah!" "For the last four months," writes Mr. Burchell to the secretary at Fen Court, "our house has been the abode of sickness, which, together with numerous ordinary and extraordinary duties, have fully occupied my time. Our dear sister Hutchins was with us, at this place, for nearly five weeks, and here she finished her sufferings and earthly career on Thursday morning the 25th of November."

The early part of the year 1839 brought with it a season of holy festivity to the churches on the Bay and in the subordinate stations, in connection with the association services. These were spread over several days, and were, as usual, partly of a business and partly of a devotional character, re-kindling the fervours of zeal, and strengthening the bonds of fraternal affection. The statistical returns made by the churches in the association, furnished happy evidence that the work of God was steadily advancing in all parts of the island. The net increase of 2,617 had taken place, during the year, in the number of the members, which then made a total of 21,337. The inquirers numbered 20,919. In the educational institutions connected with the churches, a large increase had also been realized;

the day-schools containing 5,413 pupils; the evening-schools, 577; and the sabbath-schools, 10,127; making a total of 16,117, and an increase of 5,214 during the year. As a further proof of the rapid growth of those sentiments and habits which are the best guarantee for the social welfare of the community, it was further reported that, within the same period, 1,942 marriages had been solemnized.

A short time after this, Mr. Burchell and his schools at Montego Bay were deprived, by death, of the services of Mr. Andrews. This excellent man had devoted himself with untiring assiduity to the duties of his situation, and with eminent advantage to the youth under his care, for four years; and at length fell, regretted by all who could appreciate modest worth. The event is thus announced to Mr. Dyer:—

"*Mount Carey, April 30th*, 1839.

"I have sustained a very severe loss in the death of my schoolmaster, Mr. Andrews. His only surviving child, out of four, died on Friday morning, the 18th inst. The shock was too great for his affectionate and tender frame, and he sank under it. He died on Sunday about half-past ten. He was a decidedly good man; kind and tender-hearted; exceedingly affectionate; and 'ready to every good word and work.' The esteem in which he was held was manifested, in an almost unexampled manner, at his funeral. Full six hundred children preceded the corpse, and above a thousand adults followed it. The scene at the grave was overwhelming. Many were overcome, and fell on the ground as dead; and, when the earth was thrown upon the coffin, most of the children, and not a few of the adults, wept and sobbed aloud. It was more than I could bear, or can venture to relate. My own distress is very great; for I have lost a humble, useful, and good man, a devoted teacher, a cheerful helper, ever ready, ever willing."

The committee, sympathizing with their agent in the bereavement he had sustained, accepted the offer

of Mr. Jabez Tunley to go out as Mr. Andrews's successor.

The tactics of the plantocracy, or perhaps (as it may hereafter appear) of their agents, in order to awaken a reactionary sympathy in their favour, were at this period somewhat amusing, and subjected them to much good-humoured banter. In writing to Mr. Sturge, the subject of this memoir, in a vein of quiet pleasantry, gives expression to his sentiments.

"*Mount Carey, May 24th*, 1839.

"Plenty of sugar is being made. Ships are wanted to carry the so-called *ballast* home. The crops are all 'blasted;' the canes having converted themselves (for the planters say the people will not work) into sugar, *alias* 'ballast.' One hundred hogsheads of this more than usually valuable 'ballast' is to be sent home, as a present to the proprietor, from one estate in this parish, after having paid all expenses. And this, notwithstanding the planters swear the people will not work, and that the country is going to ruin. If Lord Vincent and his majority of West Indians would come out, and look after their own estates, they would continue no longer to be the dupes of Burge, or to favour the colonial secretary with their strings of resolutions. However, it is too manifest that the old slave traders and slaveholders need at least a five years' apprenticeship, that they may learn how to deal with free people, much more than the slaves did to learn how to appreciate freedom. Hence the propriety of the Five Years' Suspension Bill of the house of assembly. I hope that the white apprentices will behave as well as the black did, so as to entitle themselves to a shortening of their term of apprenticeship."

Finding that the cry of "ballast" availed but little with the British public, the West Indian agent endeavoured to bring the negroes and their missionary friends into discredit with the government. And if charges of an injurious nature, multiplied in number, and reiterated with unceasing and unblushing pertinacity, could have warped the judgment and counteracted the friendly feeling of the colonial office,

Mr. Burge might have hoped for success. When the knowledge of these attempts to inflict mischief reached the island, Mr. Burchell, among others, deemed it desirable to convene his several congregations, that they might have an opportunity of rebutting the charges alleged against them. This they did in a series of resolutions, which were first adopted in open meetings and then published; thus challenging any and every one, and especially their accuser, to the proof. Containing, as these resolutions do, a vindication of the conduct, and a statement of the sentiments, of his very numerous flock, we give them insertion.

"At meetings of the members and congregations in connection with the baptist churches at Montego Bay, Mount Carey, Shortwood, and Bethel Hill, comprising a numerous body of the peasantry, the following resolutions were unanimously adopted:—

"Resolved,

"1st. That in consequence of false and malicious representations having been made at the colonial office, to our great injury, we feel ourselves called upon to express our devoted and loyal attachment to our sovereign queen Victoria; to assure his excellency that we entertain the highest respect, and the most perfect confidence, in him as our governor; and that we are, as we have ever been, disposed to yield obedience to the laws of the land, to pay every respect to any instructions forwarded to us by the British government, and to any advice given to us by his excellency.

"2ndly. That we feel great indignation on account of the base and false communications made at the colonial office, by persons who having no longer the power of lacerating our bodies, and perpetuating our moral degradation, have resorted to the despicable means of secretly assassinating our characters, presuming upon ignorance in which they have so long kept us, and our consequent inability to meet promptly, and rebut fully, their vile and cowardly aspersions.

"3rdly. That we do not, and never did, entertain the idea, that the houses and grounds we occupy are our own property by any legal right or title; nor have we heard of any law that was expected

from the queen and the imperial parliament to give us such legal possession.

"4thly. That so far from supposing that we had any lawful claim to the houses and grounds, we have been fully and painfully taught our dependence by notices to quit; by enormous demands of rent from husband, wife, and every child, though residing in one house; from the anomalous and unjust demand to pay additional rent for every day, we, or any portion of our family may be absent from work whether occasioned by sickness or any other cause; from the summary ejectments which have been inflicted upon some of us, and from the demolition of houses and utter destruction of provision grounds, which others of us have had to endure.

"5thly. That in proof no such sentiment exists, or has existed in our minds, we have paid either by labour or in cash exorbitant rents for our huts and grounds. Having laboured at 1s. 8d. currency *per diem*, instead of 2s. 6d. the regular wages given to us during the apprenticeship, or to our masters, from whom we were hired; and at which rate upon the oaths of the overseers our services have been valued as apprentices, and which we have had to pay for the purchase of our apprenticeship terms; thus allowing 10d. *per diem* for every able member in the family capable of hard work, and an equal proportion for every inferior member as payment for the occupancy of the houses and grounds, although many of these houses were built by ourselves and at our own expense, and others are of such a description as to be unfit for the residence of any human being.

"6thly. That the parties who have made these representations at the colonial office, must have been influenced by the most cruel feelings and ungenerous motives towards us the peasantry of this colony.

"7thly. That we have no confidence in the house of assembly of this island, in which we are unrepresented; and we, therefore, look with earnest anxiety to the British government, and to the imperial parliament, for the enactment of laws, until the period when the great body of the people have an opportunity of voting for members to represent the general interests of the community, in the popular branch of the legislature, so that the governor, the government, and the people, may never again be insulted by a manifestation of that intemperance and obstinacy which has overwhelmed the country in the present difficulties.

"8thly. We depend with confidence on the integrity and wisdom of the imperial parliament, for protection, and for the propagation

of equal laws, by which we shall be secured, so long as we pay rent, at least against the arbitrary conduct of the overseers or managers of estates, who, at present without reason, right, or law, demolish the houses, and destroy the provision grounds we occupy and cultivate, to gratify their caprice or malevolent feeling.

"9thly. That the Rev. Thomas Burchell, our minister, be requested to sign the resolutions on our behalf, and forward a copy of the same to his excellency the governor Sir Lionel Smith, to the most noble the marquis of Normanby the secretary of state for the colonies, to Joseph Sturge, Esq., and to the Rev. John Dyer, that they be published in the *Colonial Reformer*, a copy of which shall be transmitted to Mr. Burge.

"THOMAS BURCHELL, *Baptist Missionary*.

"*Montego Bay*, *June*, 1839."

In the course of the autumn, the missionaries and the negroes sustained a severe and common loss in the retirement of Sir Lionel Smith from the governorship. Of all who ever filled the office in the British colonies, no one probably ever had a more difficult or more trying task to accomplish. His combined firmness and patience, however, won him a large amount of grateful admiration and esteem. Numerous addresses, expressive of these sentiments, were presented to him from various parts of the island. Among these were two, instinct with the love of British freedom and the spirit of conscientious loyalty, from the baptist missionary brotherhood in the western and eastern districts. Mr. Burchell's name stands first on the list of signatures appended to the former. Sir Lionel, in his reply to these addresses, bears the most honourable testimony to the conduct of the coloured peasantry and their pastors, in the following paragraphs.

"On my assuming the government of this colony, I strongly expressed my reliance on the whole body of missionaries—in their high integrity of purpose, and in their loyal principles. You more than realized all the benefits I expected from your ministry, by

raising the negroes from the mental degradations of slavery to the cheering obligations of Christianity; and they were thus taught that patient endurance of evil, which has so materially contributed to the general tranquillity. Even with the aid of a vicious and well-paid press, both in England and Jamaica, and, it may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the proof of their audacious accusations against you.

"Gentlemen, the first year of freedom has passed away. What were the forebodings of its enemies? Where are the vagrants? where the squatters? where the injuries against properties, or the persons of white men? Out of the three hundred thousand oppressed slaves, let loose in one day to equal rights and liberty, not a human being of that mass has committed himself in any of those dreadful offences.

"The admirable conduct of the peasantry, in such a crisis, has constituted a proud triumph to the cause of religion; and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and the just in all Christian countries."

If any thing could add to the satisfaction these sentences occasion to the friends of the missionaries and their flock, to the exculpation of the parties criminated, or to the infamy of "the accusers of the brethren," it is the following passage from an official report, laid before parliament, in reference to the change consequent on emancipation in Jamaica. "The abrogation of the apprenticeship has, with astonishing celerity, developed all those elements of prosperity contemplated by statesmen as one of its most important objects, in a degree beyond the most sanguine expectations; as evinced in the large amount of capital since invested in this colony, in the purchase of lands at an amazing increased value, by resident individuals; in the improvement and increase of buildings for social and mercantile uses; in the erection and enlargement of temples for religious worship; in the improved cultivation, and greater care

and attention paid to the fencing and subdivision of land; and in the division of wealth among the working people, by which their personal appearance, and social habits and morals, have been improved to a most gratifying, and, considering the short space of time, surprising extent." *

On the night of November 23rd, an event occurred at Savanna la-Mar which called forth the most generous sympathies of Mr. Burchell's heart. We allude to the fire which, originated in a store by its owner with a fraudulent design, involved a number of valuable buildings, including the baptist chapel. This place of worship had cost £4000, the last portion of which sum had just been paid off. In the establishment of the ministry of the gospel, and in the formation of the Christian church, in this town, he had taken a principal part; and now, on the occurrence of calamity, he is the first to cheer and aid. Putting himself into instant correspondence with his brethren on the island and the committee at home, together with all others with whom he had any influence, he entreated prompt and generous relief, and set a noble example by pledging the sum of £200 at least from himself and flock. Others were emulous to express their sympathy with the sufferers, the list of contributors including the names of the governor for £50, and of several members of assembly for various amounts. From the interest thus manifested in his favour, Mr. Hutchins was encouraged to commence building a new and enlarged place of worship, within little more than a week after the destruction of the former.

The close of this year was overcast by prolonged and severe domestic affliction. And in January of the

* Papers laid before the House of Commons, (West Indies,) part I. (V.), p. 55.

year following, Mr. Burchell was attacked with fever, while on his way to Brown's Town, to attend the annual association. This illness severely shattered his constitutional vigour, rendering him an invalid for many months. "Sometimes," he writes, "when I think I am recovered, and about to be strong as before, the insidious foe makes another assault upon me, and leaves me prostrate again." Amidst external trial and mental anxiety, however, he continued to be cheered by the advancing triumphs of the Saviour's kingdom among his people, and the increase of the churches under his care; accessions to which, in the course of the year, were still to be reckoned by hundreds. The number of members, in the communion of those churches, amounted at this time, according to the associational returns, to two thousand nine hundred and eighty four.

In prosecution of a tour of benevolent and religious ministration, a party of the society of friends, including among others, Messrs. Joseph John Gurney and John Candler,* arrived at Montego Bay on Saturday, the 14th of March. "We met (says Mr. Gurney†) with the kindest reception from the wife of our friend, Thomas Burchell. He was himself absent at a country station, but his people flocked about us, and seemed overjoyed at our arrival. Although the notice of our coming had been short, and no service had previously been expected, nearly three thousand of them assembled at the chapel the next morning, with scarcely any mixture of white persons, and displayed a seriousness and propriety of demeanour, which reflected much credit both on themselves and on their absent pastor.

* An interesting letter from Mr. Candler to the biographer is appended to the memoir

† Gurney's Winter in the West Indies, pp 136—140

"On the 16th, we left Montego Bay, early in the morning, and drove eight miles to Mount Carey, an inland station, and the country residence of our friend, Thomas Burchell, who met us there, from a third of his stations at breakfast. Our road lay first along a fertile valley, and next up the brow of a mountain, from which we obtained delightful prospects of the sea, with several low green islands, the town and harbour of Montego Bay, the shipping and the distant hills—the whole scene bespeaking at once the bounty of nature and the essential prosperity of the land. . . . . We continued for two days at Mount Carey, enjoying both ease and abundance, under the peaceful roof of our hospitable friend. Thomas Burchell is a gentleman and a Christian, a man of modesty, integrity, and talent; and his history affords a remarkable example of the truth of that divine declaration, 'Him that honoureth me, I will honour.' He was once insulted, persecuted, and imprisoned. Now, although laboriously engaged in his missionary work, he is comparatively at his ease, enjoying a delightful country residence, and exercising over many thousands of the peasantry at his various stations, an influence incomparably greater than that of any other individual in the vicinity. During an intimate association with him and his family for two or three days, we could not perceive the smallest tendency in his mind to any political abuse of his well-earned ascendency; and, from our own observation, we are able to declare that, while he is the firm friend of the labourer, he is anxious to promote, by every means in his power, the fair interest of the planter. The congregation of country people at Mount Carey is large, and the day school well attended and admirably conducted."

In the latter part of April, Mr. Burchell visited

Kingston, in order to be present at the re-opening of East Queen Street chapel, which had undergone considerable enlargement. This took place on Lord's day the 3rd of May, and he largely shared in the services of the occasion. His journey, on the whole, did him good; but failed to secure a permanent re-establishment of health. "After my return home I was again attacked with fever, which has left me very feeble. I would fain hope, however, that I am slowly recovering; and discharging my duties to the utmost of my power, though by no means to my satisfaction. On two occasions I have had to preach when severe fever has been upon me, which proved most distressing. Yet I am thankful, unworthy as my services have been, that I have been permitted and enabled to labour for a while. O that I had strength to labour more for God, and grace to labour with more 'singleness of eye' for his glory!"

At the commencement of this year, he ceased to be dependent on the funds of the society at home; having thrown himself on the bounty of his numerous and affectionate, though poor and still oppressed people. The pecuniary efforts of the people, in support of their own institutions, were indeed truly noble. At the anniversary of the opening of the Bay chapel, held in the month of May, they contributed the handsome sum of £702 currency, leaving a debt of only £45 remaining. Having discharged the building obligations of the parent church, he projected a plan for raising a series of chapels in the subordinate stations. "The chapel at Shortwood (he reports to Mr. Dyer) is now completed, and I am preparing to attack the debt on it. I have proposed to the people that they raise £400 currency on the 1st of August next, so as to reduce the sum total to about £1,000. I have also proposed to

the people in the Mount Carey district, 'that if they will raise £500 currency, by the same time, I will commence building a chapel for their accommodation, measuring seventy-five feet by fifty-five; and to those at Bethel Hill, that if they will raise £400 currency, I will arrange for erecting one for them, sixty-five feet by fifty. Thus you will perceive that, as fast as I get out of one difficulty, I contemplate getting into another.'"

It is deeply to be deplored, that these and other labours of a benevolent and evangelical kind, designed to tell on, the social improvement and everlasting welfare of the emancipated peasantry, were so often interfered with, not to say thwarted, by the relentless hostility and evil machinations of the colonists, who now assumed a more determined attitude, encouraged by the pro-slavery partizanship of the new governor, Sir Charles Metcalfe. This is referred to as a subject of regret, in a letter to Mr. Sturge, dated,

"*Montego Bay, June* 10, 1840.

"Our difficulties in, and as the result of, promoting the happiness and prosperity of the negroes, are numerous indeed, and not unfrequently of the most perplexing nature. Our time, our peace, our all, have been sacrificed. The hostility of most of the planters to the interests of the peasantry, incited by a corrupt and sanguinary press, has blighted for a time the bud of freedom, and cast a shadow over the fair appearances which at first presented themselves. Thus far the malignant conductors of the press have triumphed; if to the satisfaction of the proprietor, he justly suffers for his stupidity; if not, he as justly suffers for his infatuation, in continuing in his confidence, attorneys who, like the horse-leech's daughters, will ever continue to cry, 'Give! give!' so long as a drop of blood is left in the veins of their victim. Some of the attorneys have already profited by the panic they have so wickedly produced; and are purchasing up estates on terms ruinous to the original owners; they are, in fact, making immense fortunes out of the wreck of their employers. At present the assembly and pro-

prietors, with the governor at their head, are set on immigration as the panacea for all existing evils. Hitherto this scheme has proved extensively injurious to the happiness of the victims imposed on, yea murderous, by the sacrifice of life to a fearful extent, whilst it involves the community in expenses, which have to be met by taxation to an immense amount."

But while proprietors and immigrants were thus condemned to spoliation and death by the cupidity of the colonists, apparently to revenge their being deprived of their former power of tyranny, a series of legislative measures were enacted in the house of assembly which operated with equal rigour on the negroes. In proof of this, it will be sufficient to enumerate the Poundage Act, the Fishery Act, the Huckster and Pedlar Act, the Petty Debt and Police Acts, and worst of all the Vagrant Act. These had been in existence for some months, embittering the feelings, restricting the movements, and exhausting the means of the people; when at length the missionaries were made to feel the much abused authority of the legislature, as influenced by the episcopate. This was by means of a new Marriage Act, which passed the house in April. Of the nature of some of its provisions we are informed, in a letter to Mr. Dyer, from which we extract the following passage.

"*Kingston, July* 11, 1840.

"At the very time the house brought in a bill to allow an annual sum, in commutation of the fees of the clergy, they passed this iniquitous act, compelling dissenters to charge fees, which are to be paid into the island treasury, to meet the amount of commutation. For every omission to charge a fee, under this act, we are liable to twelve months' imprisonment. Every marriage will involve about a dollar's expense. And then in order to render valid our past marriages, we must record the whole by the 11th of October; which entail an expense of one shilling and eightpence for stamp and shillings and sixpence for recording; that is, four shillings and

twopence for each marriage. Now, I have about two thousand marriages to record, for solemnizing which I never received one penny; and yet, to record the same, I must pay the sum of £413 currency; otherwise the marriages themselves are rendered invalid, and the families which have sprung from them are pronounced illegitimate. Are these things to be so? At all events, I have taken my determination. I have received no fee for solemnizing marriages; and I will pay none for recording them. Let me, therefore, earnestly entreat you to represent these matters to the colonial office, and to ask redress. It is reported that we have to thank Sir Joshua Rowe, and his right reverence the bishop, for every thing oppressive and invidious in this bill."

To the feebleness consequent on successive attacks of fever, we owe the loss of those details which have enabled us, thus far, to trace the success of Mr. Burchell's direct missionary labours. Henceforth the notices are brief, and the correspondence infrequent. About the autumn of this year, he says in a brief letter to a friend,—"The cause of the Redeemer is prospering delightfully with us." And in another to the secretary at Fen Court he states, "It was my intention to write you to-day, respecting our August meetings; but I find it impossible to do so. Recent and oft-repeated attacks of fever unfit me for the use of the pen." Yet unsubdued, and panting still for usefulness, he announces in the same letter his determination to embrace an additional course of action. It shall be described in his own terms. "I have resolved to appropriate a portion of my time, every week, to the training of a few young men, to assist me in my country stations; as also with a view to the establishment (if possible) of a Home Missionary Society. This will augment my labours for the present, but will, I hope, relieve me in the end. Such a course, also, may be the best preparative for an African mission; as agents, having been thus tried and proved, might then be

selected, and educated for the ministry of the truth among the Mussulmen of their native country." This plan he carried into effect, as under date of December 29th the following statement occurs :—"One day, each week, I devote to four brethren in connection with their studies. They write out for me a pretty full outline of a sermon, give an account of their reading, and are examined in their studies; all of which are, of course, under my superintendence."

At this date he had six British schools in active operation, besides infant schools, for the support of which he had to raise the necessary funds, amounting in the whole to £1160 currency per annum. And in addition to all, he had recently secured premises which he appropriately denominated "BETHESDA;" their design being to furnish an asylum for the country members, when recovering from sickness, or needing change of air and daily medical attendance; and an almshouse for the aged of his flock.

Oppressed by the accumulated burdens which now rested on him, Mr. Burchell urgently renewed his application to the committee for assistance. The claims of his numerous stations were more than he could meet single-handed; and he requested some good brother might be sent to share his labours. In urging his plea, in a letter to Mr. Dyer, dated January 15th, 1841, he says, "It is seventeen years, this very day, since first I landed on the shores of this island; and, however unworthy and imperfect my services have been before God, they have been rendered with fidelity to the committee. More than one hundred thousand miles have I travelled in their service; and God is my witness, I have never shrunk back from labour as their agent."

The year 1841 was a period of unusual affliction

and trial to the Jamaica mission. Disease and death were permitted to make great ravages among the mission family, laying some aside from their beloved but arduous employ, and removing others to their rest and reward. Their anxieties and troubles, from this quarter, were further aggravated by the brethren of the London Missionary Society, who brought a charge of gross impurity against the baptist churches, in the matter of their membership, and of connivance at it on the part of their pastors. We are happily exonerated from entering here on a vindication of the accused; the biographer of Mr. Knibb having done all which the necessities of the case demand, or which candour can require. The subject of this memoir shared the cup of sorrow with his friends and fellow labourers. Of the spirit in which he suffered, we have an instructive illustration in the terms of his correspondence with Mr. Phillippo of Spanish Town.

"*Montego Bay, August 17th*, 1841.

"The removal of our dear friends, Mrs. Cornford and Mr. Dallewell, is a heavy stroke; they both died on the same day. Mr. Cornford is still very ill; he is removed to Kettering for change of air. Mr. and Mrs. Lloyd have both been unwell. I have also been laid aside for nearly a month, and was scarcely able to do anything during the August festival; I hope, however, that I am now recovering.

"I do not think that the missionaries of the London Society will gain much by their controversy. It will yet be to them a source of regret. I am thankful that, in reply, our brethren have been enabled to write in such a becoming and Christian spirit. I sincerely trust that these trials from without, and the bereavements suffered by our little band, may be sanctified to the promotion of our personal holiness and devotedness, and the strengthening of harmony and affection among ourselves as a mission family."

Further intimations of infirmity and trial are furnished in a letter to his brother, written February

17th, 1842:—"We have been much afflicted as a family. My daughter has been brought near to the grave by fever. I have suffered severely from biliary attacks, and latterly from the rupture of a blood-vessel, which brought me very low. I am still under a prohibition to preach; but hope to re-commence next sabbath day."

Feeble as he was when he wrote these sentences, he had so far triumphed over the infirmities of his physical nature, as to make his way to the association held in Kingston, and to take an active part in its business. In the letter from which we have just quoted, and which was penned while the business was yet in progress, he communicates the following intelligence:—

"Our present association is likely to be a most important one. A lengthened, faithful, but affectionate discussion, of a day and a half's duration, has already taken place. Some were for using the pruning knife; but brother Knibb proposed a committee to consider the embarrassed state of the society's funds, and the best means of reducing the expenses of the Jamaica mission. I seconded the proposition, requesting that, as this year is the jubilee of the society, the committee be instructed to consider the practicability of withdrawment from the funds of the parent society altogether, and of taking on ourselves the support of our branch of the mission. On this, the whole association resolved itself into a committee, and ultimately came to the resolution, *nemine contradicente*, 'That no bill shall be drawn on the parent society, after the 1st of August next; and that the greatest practicable reduction be made between the present date and that period.' This arrangement will save the society £6,000 per annum, and enable the committee to send missionaries to others of the West Indian islands, and also to Africa. The support of this mission will, doubtlessly, entail much of difficulty on some of the churches; but we must all buckle on the armour afresh, and meet it with courage and determination. The resolution, I may just add, was passed on the anniversary day of my landing, eighteen years ago."

"This year is the jubilee of the society!" Such was the discriminating and delightful peculiarity of

1842. The brethren toiled, indeed, in their respective spheres as usual; and, as usual, amidst manifold difficulties, yet with gratifying success. But, added to all the thoughts and motives which had been present to their minds hitherto, this one now came on them, awakening new and mysterious feelings—"This year is the jubilee of our society!" It led them to live in the past, as well as the present; it connected them, in fellowship, with the founders of the enterprize; it brought them into vivid communion with the saintly dead, whose warm piety, unpretending worth, and moral heroism, have placed them among the most eminent benefactors of their age and exemplars of the future, and enshrined their names in imperishable glory.

Having commenced the year in so noble a spirit of augmented devotedness and self-sacrifice, they were prepared to celebrate the jubilee with feelings of the best kind—intense gratification with joyous praise.

The churches of the Western Union arranged for the celebration of the happy era at Kettering, a new township founded by Mr. Knibb, and named by him after the birthplace of himself and of the mission. On Monday, the 3rd of October, the district, for many miles around, began to show symptoms of unusual life and interest, and multitudes of persons, some on horseback and others a-foot, were to be seen threading their course, with joyous countenances, along the highways and byways of the country, moving onward to the place of rendezvous. A tent was erected on the spot, of capacious dimensions, covering an area of thirty thousand superficial feet. The entrance was tastefully decorated with a large banner, emblazoned with mottoes and emblematic designs; others adorned the interior. Beneath this light structure, the carri-

DREN'S JUBILEE was held on Tuesday. Between nine and ten o'clock in the morning, the scene became quite animating, as group upon group and file after file arrived at the spot. The children having taken their seats, the services of the meeting were commenced by Mr. Knibb, who gave out a hymn. After singing, Mr. Burchell implored the divine blessing on the assembled multitude; upon which suitable addresses were delivered by Messrs. Dendy, Clark, Hewett, Knibb, and Hutchins.

The services of Wednesday were ushered in by an early morning prayer-meeting, at which Mr. Clark presided. At eleven o'clock, the "GREAT JUBILEE MEETING" commenced. The tent was literally "crammed," having within its ample folds nearly nine thousand persons. The service commenced with singing; and, when the living mass rose to hymn the praises of Jehovah, the effect was overpowering. Mr. Dendy offered prayer; and the 72nd Psalm was read by Mr. Knibb. Another hymn followed,—

"Not unto us, O Lord;
Not unto us be praise!" &c

Mr. Burchell, having been called to the chair, proceeded to open the business of the meeting in the following speech.

"MY CHRISTIAN AND RESPECTED FRIENDS,—It is with feelings of deep and overpowering interest that I appear before this vast assembly, congregated from various parishes and from remote places, on an occasion of the most delightful kind; such as must command the best affections and warmest sympathies of every one present, who feels concerned for the welfare of immortal souls, and the cause of our common Redeemer. I feel overwhelmed as I look around, and gaze on this immense mass of living and immortal beings, who, a very few years since, were altogether unacquainted with the themes of that gospel, to celebrate whose triumphs is the

cause of our present convocation. Indeed, this very meeting, and this assembled throng, form no inconsiderable part of those triumphs. For, what were some of you? The apostle tells you— 'Ye were dead in trespasses and in sins; walking according to the course of this world, according to the prince of the power of the air; fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.' Of not a few, however, it can now be said,—'But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God.'

"The occasion of this great meeting is of the most gratifying nature. It is to celebrate glorious triumphs; but triumphs in which the majority of mankind feel very little interest, though they are such as to delight and call forth the song of praise from the innumerable multitude before the throne of God. We are not met to celebrate the achievements of war, and to applaud the valour of our countrymen in the slaughter of thousands and the mutilation of tens of thousands of our fellow beings. No, my friends. We are rather convened to celebrate the bloodless and happy triumphs of the cross of Christ, the conquests of the Prince of peace. The greatness of our victory consists, not in the number of the slaughtered, but of those who are quickened from death to life; not in the long list of the wounded and maimed, but of those who are healed; not in the number of prisoners made, but of captives released and slaves emancipated; not in the onward progress and wide extent of desolation and havoc, but in the increased happiness of our fellow men, the progress of civilization, the advancement of morality, and the extended and extending influence of the benign religion of the Son of God. My friends, if ever I felt happy in my life, it is now. I esteem myself favoured of God that I live to see this day, and am permitted to take a part in the proceedings of this great meeting; and I esteem myself honoured of my brethren, that I have been requested by them to preside on this occasion. I trust the interest of this meeting will be such, as that it shall never fade from the mind of one present.

"We are assembled, my Christian friends, to celebrate the jubilee of the Baptist Missionary Society. Fifty years has it consecrated its energies to the promulgation of the tidings of divine mercy among the perishing heathen, in the eastern and western world. Unobtrusive and unambitious, it has proceeded steadily on in its course, fearless of opposition, undaunted by difficulties; conscious

indeed of its own weakness, but strong in the strength of the Lord of hosts. Regardless of the scoffs of the infidel, the neglect of the cold and careless professor, and the contempt of the world, the founders and committee have persisted in their great and grand enterprize—the salvation of souls, the evangelization of the world, and the glory of their Lord. They have not sought the favour of men, but of God. They have not courted worldly honours, but have invoked the blessing of heaven, and have received it. God has crowned their efforts with the most surprising success. The language of their very enemies is, 'The Lord hath done great things for them!' and, in the overflowings of their hearts, their own language is, 'The Lord hath done great things for us, whereof we are glad!' whilst a large portion of the Christian church, contemplating their modest but persistive labours, admiringly exclaim, 'This is the Lord's doing, and it is marvellous in our eyes!'

"The mission was formed, and commenced its operations, at a period apparently most inauspicious. The nations of the earth were in commotion and conflict. Infidelity was rife, diffusing its influence and exerting its energies with unwonted zeal, to subjugate and enslave the human mind; to bring the religion of the Saviour into contempt, and, if possible, to chase it from the world as an exploded system, an antiquated superstition, 'a cunningly devised fable.' And a large portion of the professed church of Christ was sunk into a state of criminal formality, and indifference to the cause of God and immortal souls. At this unpromising season, which seemed to require the united efforts of the church to defend their common Christianity and to preserve their own existence, a little band of Christian Greathearts arose, strong in faith and of undaunted courage, and united themselves in solemn league to 'attempt great things for God.' And though they had an enemy, far more formidable than Goliah of Gath, to combat with, yet without shield or buckler, but arrayed in the panoply of the gospel, with the pebble and the sling, they fearlessly advanced to the contest; and, amidst the taunts and derision of lookers on, in the name of the Lord of hosts, and with arm nerved and guided by his Spirit, they slang the stone and smote the adversary, inflicting on him a wound from which he will never recover. And we trust that, at the next jubilee of the mission, it will be the happiness of the multitude which shall then assemble, to celebrate the funeral obsequies of the demon of superstition and idolatry.

"Fifty years ago, and the memorable sermon was preached by the ever-to-be-revered Carey. 'Attempt great things for God—expect great things from God;' these were the noble sentiments he endeavoured to illustrate and enforce; and in their spirit every man who volunteered his services was adopted and went forth to the post of duty. For several years, however, the missionaries laboured under great discouragement, with scarcely a token of success. At length, the 'little cloud no bigger than a man's hand' was descried in the distant horizon; it was small indeed, but it foretold an approaching and abundant shower. Now was seen moving the fragmentary 'stone' which was destined to smite and break in pieces the colossal image of iron and brass, of silver and gold. Now was heard 'the sound of a going in the top of the mulberry trees;' and the little band bestirred themselves, their heart bounded within them, for they knew that the Lord would go before them. They did not 'despise the day of small things;' for they knew that as the ball of snow, detached from the summit of the Alps, augments in its descent into a mighty avalanche, and, thundering down the mountain's side, sweeps everything before it, so the 'little stone cut out without hands' would become 'a great mountain and fill the whole earth.'

"At a very early period, the missionaries of this society directed their attention to the translation of the sacred scriptures into the languages of the people among whom they were called to labour. And this is one of the most extraordinary and interesting features of the mission. In this the Lord worked in his own way; stamped the seal of his approbation on the designs of the society, and furnished the pledge of ultimate success. I say, God worked in his own way; for, had he granted large success to the preaching of the gospel in the conversion of sinners, as was expected and desired, the missionaries would have considered that as their proper work, and have left the critical study of languages and the work of translation to men of more literary acquirements. 'But the ways of God are not as man's.' By withholding success from the ministry for a season, he led his servants to consider the propriety, and ultimately to form the determination, of attempting the work of biblical translation. And here 'the wisdom of God in a mystery' displayed itself: for, that 'no flesh should glory in his presence,' he 'chose the foolish of the world to confound the wise, and the weak of the world to confound the mighty.' Here also the over-ruling hand of Providence is apparent; for, had the founders of the

mission contemplated translation as their special work, they would have sought out as their agents men of letters, Christians distinguished for their skill in languages, and versed in the principles of interpretation. But this was a secondary consideration with them. Their great object was to seek out men of God, men of zeal, of prudence, of faith, of prayer; and these were the men whom God would employ in the responsible and permanent labours of rendering his word into the languages and dialects of the east. And, oh, my friends, 'what has God wrought' by them! We read with pleasure of the wonders of Pentecost: yes, and this society has had its Pentecostal day, and I am disposed to think a glorious one too. It is acknowledged, the character of the former was special; and the disciples were at once enabled to speak to the people in their own tongue 'the wonderful works of God,' to the conversion of thousands. But though no miraculous gift was vouchsafed to the society's agents, qualifying them for immediate intercourse with the objects of their compassion, yet God poured out his Spirit on them, enabling them to acquire the knowledge of, and to translate his word in whole or in part, into more than forty of their languages and dialects. It is true that converts have not been made by thousands in a day; but it is equally true that tens of thousands, yea and tens on tens of thousands shall be converted by that word which they have translated and put into circulation. It is true that the men whom God has so honoured, a Carey, a Marshman, a Ward, a Chamberlain, a Lawson, and a Pearce, are dead; but a Yates lives, and what is more, the word of the Lord in more than forty languages and dialects lives! and, what is more, above four hundred thousand volumes of his word—the word of life—have been put into circulation! and, what is yet more, HE, who spake the word that is thus translated and circulated, lives! And what may we not expect from this? A day of Pentecost? yea, and more too. The time is drawing on, when we shall hear, not of the conversion of three thousand only; for 'a nation shall be born in a day.'

"A cursory glance at the operations of the society in the west may be expected of me.—About thirty years ago the baptist mission had its attention drawn to this hemisphere; and, still in faith, and notwithstanding all their other difficulties, the committee resolved to 'attempt great things for God' here. And s, again, they commenced their benevolent operations under every discouragement. The demon of slavery reigned in every

island, presenting an apparently insuperable obstacle to success. But the church of Christ is not to be daunted. The abettors of slavery, it is true, were neither few nor feeble; they were the rulers of the land, and they were not slow in taking the alarm, for they saw that 'their craft was in danger.' Oppressive and persecuting laws were passed; but all in vain. Colonial church unions were formed, to stay the further progress of the religion of Christ; but, still, all in vain! The abettors of slavery knew, from the commencement, that in proportion as light increased, the darkness must be dispelled—that as knowledge advanced, oppression and tyranny must give way: and at length they avowed, that the prevalence of the gospel was incompatible with the existence of slavery. Auspicious declaration! Now came 'the tug of war;' and slavery perished in the strife. The moment the tyrant engaged in conflict against Christianity, that moment it received its death wound. Missionaries were called to suffer, and their sanctuaries were burnt up with fire, or razed to the ground; but from that hour the fiat went forth, 'Slavery shall be no more!' And now, it is our happiness to be able to say, 'Slavery is no more!' This is the victory of the west! What did I say?—that emancipation is the victory of the west? No, rather, it is the conversion and salvation of souls. This—this is the victory of the west! The abolition of slavery is a glorious victory; but we do not claim this as exclusively ours, for missionaries of other names and denominations laboured equally as ourselves. It is not to us—it is not to them—it is to the gospel the victory must be ascribed; for wherever the gospel goes it scatters blessings, not only of infinite value but in rich variety—not only of a spiritual, but of a temporal nature. And to the gospel of the Son of God be the glory given.

[Here the speaker entered into the statistics of the society's operations and success, (which need not be repeated,) and then concluded.]

"Let me congratulate all who form a part of this vast assembly:—my brethren in the ministry, on the honour which has been vouchsafed to them, as agents of the society, and 'workers together with God:'—my coloured friends, on the spiritual emancipation which has been conferred on some, and the blessing of civil freedom which has been bestowed on all:—the lovers of equal rights and social order, on the happy establishment of the present state of things. What may be before us, we know not; what reverses may possibly happen, we cannot tell. But 'the Lord reigneth; let the earth rejoice, let the multitude of isles be glad thereof.' Under His

smiles and favour, the cause of truth must ultimately prevail, and win countless converts to his sway. They shall come from the east and from the west, from the north and from the south, and from the isles of every sea; yea, all nations shall come and bow down and worship the Saviour, all people shall serve him. He shall reign from the rising of the sun to the going down of the same; and, by a recovered world, shall be loved and honoured as 'all and in all.'"

After concluding his address, the chairman introduced to the meeting Messrs. Day and Francies, Dendy and Abbott, Clark and Dutton, Henderson and May, Knibb and Hewett, Lloyd and Hutchins, who severally moved and seconded the resolutions. For the benefit of multitudes who could not get into the tent, a supplementary meeting was held at a convenient distance, under the shadow of some trees.

On the following day, a series of similar services was held. At the morning prayer meeting, which was presided over by Mr. Day, an address was delivered by Mr. Cornford on "*the necessary connection between a missionary spirit and personal piety.*" Mr. Abbott was elected chairman of the meeting at eleven o'clock. A number of neighbouring gentlemen, as well as several attorneys and overseers, were among those who occupied the seats prepared for the accommodation of visitors. The principal subject that engaged the attention of the speakers was, the prosperity of Jamaica in connexion with the abolition of slavery throughout the world; and well did they perform their part.

The ordinance of the Lord's supper closed the jubilee celebration at Kettering, where the missionary band commenced with about four thousand of the children of Ethiopia. This number would have been considerably larger, but the supply of food failed in the village, and many were consequently obliged to return home.

CHAPTER XV.

BAPTISM OF MR. BURCHELL'S DAUGHTER—MR. BURCHELL RESIGNS MONTEGO BAY—EARTHQUAKES—TRIALS—DEATH OF MR. KNIBB—MR. BURCHELL'S ILLNESS—LEAVES JAMAICA FOR ENGLAND—LETTER TO HIS FLOCK—HIS LAST ILLNESS AND DEATH.

THE commencement of 1843 was signalized by an occurrence, the most gratifying to the heart of a devout parent—the "putting on of Christ" by a beloved child, in the public profession of faith in him. Next to his own personal salvation, the salvation of his offspring is that which stirs his tenderest and profoundest solicitudes; for how can he endure that one so nearly related to him, and so dear to his affections, should live an enemy to the adorable Saviour, and die an outcast from his presence? Such a thought is as gall, poisoning the cup of earthly bliss; it is a dark cloud, throwing its withering shade over every scene, however otherwise fair. The seed of truth is therefore sown with sedulous care in the mind, and prayer seeks to bring down on it the dews of the divine blessing. And when at length the first indications of spiritual vegetation begin to develop themselves, what grateful and complacent joy do they inspire!

Such had been Mr. Burchell's joy, some considerable time before; and, with scarcely diminished interest, had he continued to watch the growth of religious principles and the unfolding of Christian virtues in his

beloved daughter. At length the time arrived when he felt that he could no longer, with propriety, deny her request to be permitted to avow her faith in the Redeemer, by being baptized into him. In a letter to his brother, he informs him of the happy event in the following terms:—"It was my happiness to baptize her in the 'Great River,' four miles distant from Mount Carey, on Sunday morning the 1st of January, together with about seventy others. Between two and three thousand spectators were present. The bridge, about twenty-five yards distant from the spot where I administered the ordinance, presented to view a large arch of living and deeply interested beings. The banks of the river were lined, to the distance of at least two hundred yards; and many had disposed of themselves on the branches of overhanging trees. The scene was imposing, and the season deeply affecting. My beloved daughter entered the river, hand in hand, with our servant girl. As soon as she was baptized, the assembled multitudes broke forth in strains of gladsome and thrilling melody, giving utterance to their feelings in the well-known doxology, 'Praise ye the Lord. Hallelujah!' The greatest possible interest was manifested by all present; some rejoiced and triumphed. Esthranna is the first child of the mission family, born and brought up on the island, and publicly baptized, and that too in company with the natives. In this the people take special delight, saying, 'Now we see there is no distinction!' Fearful of the influence of a father's affection, of the bias of a father's prejudices, I left her examination before the church, as a candidate for baptism, to Mr. Cornford, a brother missionary."

Soon after this event, Mr. Burchell availed himself of the opportunity, furnished by the arrival in the island of additional missionaries, to resign part of the

immense charge which had grown upon his hands, and tasked his energies almost beyond endurance. Gladly would he have done so before, had the committee at home sent the needed agency. Having commended Mr. Cornford to the affectionate regards of the church at Montego Bay, he gave it, together with Watford Hill and Tottenham, two of the subordinate stations, to his pastoral care. It may be readily supposed that this step, though imposed on him by the necessity of the case, was not taken without a pang. Montego Bay was bound up with his earliest and fondest missionary reminiscences. Here he had realized his first success; here he formed his first church. "The little one," originally composed of eleven members, had "become" more than "a thousand." For years it had been a centre point, from which light had penetrated into surrounding and remote districts. And here, too, he had been a sufferer from the malevolence of "wicked and unreasonable men"—a confessor of the faith of the Crucified One. To relinquish it, therefore, though at the call of duty, could not be done but at a great expense of feeling. But he was not the one to hesitate, when he ought to act. Accordingly he drew up a full statement of his accounts, extending over a period of seven years, (that is, from his return after the insurrection, when he had to begin everything *de novo*,) and involving an expenditure of about £28,000 currency. This was audited by the brethren composing the western union, and a copy of it duly signed was given to the new pastor; a duplicate was preserved by himself. At this time, after all the diminutions occasioned by death, change of residence, &c., there were in the fellowship of the mother and affiliated churches considerably more than three thousand professed believers. Besides these, there were at least an equal number of

inquirers, of the conversion of a large multitude of whom well-founded hopes were entertained. To these must be added that portion of the several congregations which, as yet, had only been in attendance on religious ordinances, but had evinced no further sympathy with the truth as it is in Christ.

In reviewing this step, some two years afterwards, he thus expresses his sentiments and feelings: —

"I had not strength to meet the demands of the Bay, and affiliated stations; and therefore, when the help I had been soliciting for years was at last within reach, conscience would not allow me to continue my former and happy connection with it. Under this conviction I resigned; and I am fully persuaded that, by this step, God has been glorified and his cause extended, the churches have been benefited and souls saved. True, the movement has entailed on me, and most unexpectedly so too, a fearful amount of pecuniary embarrassment, which ought to have been shared by others. But nothing will I withhold, which I can give, to serve and to save the mission. It matters little how I go down to the grave. Let everything be sacrificed but my character and the honour of my divine Master. . . . . . I am but a poor man; I have but little; but that little is the Lord's, and his cause must not suffer. . . . . . . I can take no money with me to heaven; I care but little about leaving any on earth. My God will take care of my wife and child."

In the early part of this year, the beautiful and gem-like group of the Antilles suffered from repeated shocks of earthquake. In some instances considerable damage had ensued. Hitherto, Jamaica had felt them but slightly, and gratitude dictated the acknowledgment of discriminating mercy. Friday, the 17th of March, was sanctified to this service in the western district. On this occasion, Mr. Burchell preached to an immense concourse of people, from, "Prepare to meet thy God, O Israel!" (Amos iv. 12.) Not only was the place of worship filled to excess, but two thousand persons sur-

rounded the building, listening with fixed attention, at the door and windows, to the counsels and appeals of the Christian preacher.

Some three or four months subsequently to this, Antigua suffered from a shock of great severity, which destroyed life and property to a large amount. Amongst other buildings, several places of worship were reduced to a heap of ruins. When the tidings of this calamity reached Jamaica, Mr. Burchell read an account of it one evening to his family. About two or three o'clock the next morning, they were all awakened from sleep by a shock which threatened similar consequences to them. He instantly summoned them all into his study, where they gave themselves to prayer, and awaited with palpitating hearts the destinies of divine Providence. The morning happily broke, without further disturbance; but when they afterwards assembled in the chapel, with numerous others resident near the spot, publicly to acknowledge the divine goodness in their preservation, one of the walls was found rent from the top to the bottom. As a further expression of gratitude, for the merciful deliverance they had enjoyed, Mr. Burchell and his friends made a public collection, when £60 were contributed. Of this sum, they sent one third to the Wesleyan brethren in Antigua, as an expression of fraternal sympathy; and the remainder, to the general fund for the relief of the numerous sufferers throughout the island.

The 1st of August brought with it the usual joyous recollections and religious services. In the absence of any record from the pen of the missionary, we avail ourselves of the following brief but gratifying notice, furnished by a public print:—"We have as yet received no account of other meetings besides the above mentioned, except one at Mount Carey; at which the

members of the church at Montego Bay were present. The meeting has been described to us as one of the deepest interest; indeed it must have been so; and most heartily do we congratulate Messrs. Burchell and Cornford and their respective churches, on the happy blending of feeling which they manifested. In the breasts of all Christians may the poet's wish be soon fulfilled, and the Spirit of life

> 'Sweetly on their spirits move,
> Gently touch the trembling strings:
> Make the harmony of love,
> Music for the King of kings.'

This season, however, was not without its trials as well as its joys. In consequence of the want of capital to carry on the sugar estates, which threw many of the labourers out of employ; the irregularity of payment on others; and, above all, the heavy taxes imposed on the peasantry, their means were greatly diminished, and the schools consequently thinned. The receipts in these institutions suffered a diminution, to the amount of sixty per cent. as compared with those of the previous year; thus throwing additional burdens on the pastor, who had to make good the deficiency. To this source of anxiety must be added prevalent sickness. Writing to his brother under date of November 3rd, Mr. Burchell says,—"I am getting on but slowly with the chapels at Mount Carey and Bethel Town. The times are distressingly trying. This year has been a very anxious one, on account of an epidemic (dysentery) which has raged with a fatality almost equal to that of cholera. Of the Mount Carey congregation alone we have lost, since the month of June, about one hundred and fifty. I had a severe attack of it myself, but am now mercifully restored. For this I am instrumentally indebted to Dr. Hunter, who, with his lady, is still

staying with us. The doctor is a descendant of the celebrated gentleman of that name, and has himself practised in the palace and among the nobility." These were not his only, or even his severest, trials: for renewed efforts were made, by some envious members of other religious denominations, to undermine his extensive and benevolently used influence, by means of charges reflecting on his character. Through this ordeal, however, as well as all former ones, he passed scatheless. He had no occasion to adopt any measures himself in order to his vindication, other parties stepped forward to relieve him of such responsibility, and to do all which the necessity of the case required. He had grace freely to forgive his accusers. "The Lord grant unto them that they may find mercy of the Lord in that day," when they shall meet the object of their unhappy prejudice at the tribunal of Him who is no respecter of persons!

The year 1844 is barren of intelligence, though we cannot for a moment suppose that it was of labour. His course hitherto had been one of unintermitting toil —toil which, though it often oppressed him with fatigue, was nevertheless his delight. Still, therefore, with unswerving fidelity, he continued—

"To shun delights, and live laborious days."

Hitherto the darling theme of his ministry had been "Christ and him crucified." Advancing years and multiplied trials had but rendered it more dear to his own heart, and given force and pathos to it as it flowed from his tongue; consequently he was under no temptation to—

"Comfort himself with ends of verse
And sayings of philosophers,"

and thus to trifle with the souls of men. It was his high and constant concern to "feed the flock of God purchased with his own blood;" that thus he might stand approved when the great Shepherd shall appear.

In the early part of the year following, he thus briefly describes the circumstances in which he found himself.

"*Mount Carey, March* 8, 1845

"I am at present far from well, arising from the repeated and fatiguing journeys and anxious business rendered necessary by the embarrassed state of the mission. The terrific and fatal epidemics of two years (scarlet fever and dysentery), followed by the unparalleled drought of last year, have suddenly plunged us, not only into universal, but overwhelming difficulties. Many of our people have not had food for the support of their families, and consequently could have but scanty means to furnish the table of their missionary. The payment of interest, or the reduction of debt, has been altogether out of the question. I have had to provide for my family on credit, during the last year; and now the accounts are coming in, to my great distress, as there is literally nothing in the coffer, and my credit and character will not stand good always without a little cash."

Of the state of spiritual matters in his stations, at this period, we are furnished with a gratifying glimpse in the following sentences, not from his own pen, but from that of a brother missionary. "Many thanks for your very kind and interesting letter. Your account of the meetings, and of the indications of good among the young people, gave us much pleasure. May your heart be gladdened with the precious fruit, which these buds and blossoms foretell. Storms may beat down some; blight and mildew may destroy others; but some will grow and ripen. How important is it for young people to cherish their early convictions! Religion, and religion alone, can make youth happy, and old age honourable. But I will not preach."

In connection with this, the final intimation of the progress of the mission under his hands, we may here give a bird's eye view of the general results of his labours. This we are enabled to do, by quoting part of a letter addressed to the committee; and furnished by him, not from a feeling of boastful exultation, but as an argument why they should continue to cheer and sustain him with such succour as they could command. "When first I landed on this isle, you had not a mission-station within a hundred miles of Montego Bay. Now, contemplate the important series composing the western union. Of these, Montego Bay, Salter's Hill, Shortwood, Gurney's Mount, Mount Carey, and Bethel Hill have been the fruit of my personal efforts. Falmouth, Rio Bueno, Savanna-la-Mar, and Fuller's Field, resulted from my labours in conjunction with brother Mann. Lucea was commenced by me; it was afterwards taken up by brother Hudson. At Fletcher's Grove, I laboured from the February of 1835. I commenced there with a congregation of about three hundred: it augmented to an average attendance of from twelve to fifteen hundred. In the fall of the same year a small church was formed, which, by successive additions, was increased to nearly three hundred members before I left them, in August, 1836." The biographer is informed, that he may add Watford Hill to the number of those stations formed by Mr. Burchell's unaided exertions; and Stewart Town to the list in which he speaks of labouring in connection with that indefatigable missionary, Mr. Mann. Subsequently to the passing of the Apprenticeship Act, he instituted and sustained British and infant schools at Montego Bay and Mount Carey; an infant school at Bethel Town; and British schools at Shortwood, Watford, and other places.

When we contemplate these fruits of piety, intelligence, and devotedness, remembering at the same time that they were realized in the brief period of little more than twenty-two years, and in the face of formidable and incessant opposition, we cannot but wonder and admire. It would be difficult to estimate the amount of direct benefit and present happiness, instrumentally conferred by the labours of the modest yet contemned missionary on the objects of his compassionate and self-denying regard, in the enlightenment of their minds, the improvement of their social habits, the elevation of their morals, and the purification and solace of their hearts. But the influence of his ministry, in the case of thousands, as it tells on the soul, the noblest part of their being, will extend through all the future, and determine the character of an immortal existence. And then, too, these "fruits" are destined to "remain," and beneficently to affect all coming generations to the end of time; propagating themselves, like the ripple raised by the falling of a stone on the bosom of a lake, throughout an ever-widening circle. Looking at them in this point of view, his services in promotion of the interests of evangelical truth, and of human improvement and happiness, assume an aspect of sublime grandeur; throwing into the shade the splendours of genius and the discoveries of science, the crimson-dyed honours of the hero and "the peculiar treasure of kings:" and, in comparison of their reward,

"The laurels that a Cæsar reaps are weeds."

It is true, that they who composed his several and numerous churches could lay no claim to the boasted distinctions arising out of the aristocracy of skin; that, for the most part, they were of a swarthy hue, and,

"for such a worthy cause," the down-trodden victims of avarice and cruelty. This, however, did but give additional lustre to his labours and sufferings on their behalf by demonstrating the disinterestedness of his motives.

"If he hath hidden the outcast, or let in
A ray of sunshine to the cell of sin,
If he hath lent
Strength to the weak, and, in the hour of need,
Over the suffering, mindless of his creed
Or hue hath bent,

He has not lived in vain and while he gives
The praise to Him in whom he moves and lives,
With thankful heart
He gazes backward, and with hope before,
Knowing that from his works he never more
Can henceforth part."

From the point at which we have arrived, the shadows begin to thicken and to gather around the servant of God. He had run a successful, and, for the burning clime of Jamaica, a lengthened course, but it was now drawing near to its termination, and the interest attendant on the remaining portion of it is altogether of a pensive kind.

A meeting of the Western Union had been held at Mount Carey; and, in consequence of some business remaining unfinished, it was adjourned to Tuesday and Wednesday, the 11th and 12th of November, when the brethren were to meet at Kettering. Mr. Burchell repaired thither, to bear a part in the counsels and services of the season. But, alas! in the mysterious providence of God, his duties proved to be of a widely different and more trying kind. The following brief communication to Mrs. Burchell will inform the reader of the nature of those duties.

"*Kettering, November* 14, 1845.

"I write to say that brother Knibb is very, very ill with fever, and has been so ever since the 12th. Drs. Carey and Anderson are both here; and I do not intend to leave him before I see a decided change."

The fact is, that from Mr. Burchell's medical knowledge, combined with the affection he bore to his afflicted brother, his presence at the bed-side soothed the sufferer; and consequently he did not allow himself to undress until the solemn crisis had passed. The occurrence of that crisis he announced to Mrs. Burchell in the following terms:—

"*November* 15, 1845.

"Our dear brother is gone! gone to a better world! He left us at five minutes past ten this morning. Oh, the rapidity and strength of the disease! It was a giant contending with a giant! But all is well: his end was peace! His precious remains will be taken to Falmouth this evening, and be interred to-morrow. Esthranna is deeply affected by the circumstance;—indeed, we are all overwhelmed!"

The sabbath came—it was a day of mourning. At eleven o'clock the funeral procession moved to the chapel; where, after a series of devotional services, conducted by various brethren, "Mr. Burchell preached a short sermon, which did credit to his head and heart, taking as his text the 4th verse of the 21st chapter of Revelation. The reverend gentleman, and the greater part of his hearers, were deeply affected during the deliverance of the discourse."* It was arranged that he should also preach a funeral sermon on the Thursday following; but he was so overcome that he could not fulfil the appointment.

After spending some few days with Mrs. Knibb, he returned home enfeebled in body and dejected in spirits. From this time he can scarcely be said to

* Falmouth Post.

have rallied again. The duties of executorship recalled him to Falmouth soon after, but when there he was scarcely able to attend to any business. He was feverish,* and at the same time unusually chilly; these unpropitious symptoms being accompanied with frequent vomiting of blood.

On the 24th of December he returned home. The day following being his birthday, he gathered his deacons around him, and spent some time in Christian intercourse with them; announcing his intention to preach on the following Lord's day. For this, however, he proved inadequate. On Monday morning he sent for his medical attendant, who pronounced him to be in a very dangerous state, being still harassed with fever and vomiting of blood. Under the influence of medicines, he appeared to rally a little. Subsequently, however, collapse occurred, and Dr. Spence gave it as his opinion that he could scarcely survive twenty-four hours. But by means of strong stimulants he was again roused.

"Perceiving my distress," says Mrs. Burchell, "he asked me what the doctor thought of him. I did not conceal from him the truth. 'Well,' he said, 'I hope I am resigned to the will of my Heavenly Father, whether for life or for death. I shall soon join dear Knibb. We worked together in life, and our separation will be but short: I hope we shall spend an eternity together in heaven. But,' he added, 'I do not feel very weak. However, let me see the deacons, (they had been in kindly attendance from the Lord's

* "My sickness was yellow fever, brought on by attendance on dear brother Knibb. I was with him night and day, until he breathed his last I have attended many cases of yellow fever, and have been successful in recovering many persons from it, in this instance I think there must have been some predisposing cause in my system, else I do not think I should have sustained any inconvenience from contact with it."—*Letter to his brother, dated March 22, 1846.*

day previous;) and send for dear Esthranna, (who was then on a visit at Jericho,) and brethren Dendy and Abbott, and any other friends you may think proper.' The doctor being consulted on the propriety of his seeing the deacons, consented to the proposal. They were then admitted into his chamber; but oh! such a scene as that which followed, I never before witnessed. They surrounded his bed, and I supported his head while he spoke to them; this he did in the most affecting manner, telling them that, 'as he was in the immediate prospect of death, so he hoped he was ready for the great change, resting alone on the atonement of Christ.' He then directed them to a crucified Redeemer; exhorted them to perseverance in the ways of godliness, and to fidelity to the trust committed to them; and added, that 'he hoped their blood would not be required at his hands, as he had endeavoured to be faithful to them.' One of the deacons was so overcome, that he had to be taken from the room; the dear sufferer, however, continued to talk and admonish for more than an hour. On the arrival of some brethren, he proceeded to arrange his temporal affairs, with a surprising degree of firmness. Esthranna arrived early next morning. He had been anxious, lest he should not see her again; but, as he gazed upon her, he became perfectly tranquil, only looking forward to the hour of departure."

That hour was not immediately at hand. He was yet to glorify God by suffering and submission, as he had already done by active service; and to visit once more the land of his fathers.

The disease under which he had suffered was yellow fever in its most malignant form, it having assumed a putrid character when the relapse set in. His escape from death was regarded by the medical faculty, as

well as by friends, little less than miraculous; the former attributing it, not so much to anything peculiar in their treatment, as to the perfect tranquillity of his mind under the influence of religion.*

Having recovered, by slow degrees, sufficient strength to enable him to take a little exercise, Dr. Spence strongly urged on him a voyage to England. Such, however, was his attachment to his work and people, that it was with the utmost difficulty he could be prevailed upon to leave them; and it was not until Mrs. Burchell had consented to remain behind, to care for the stations, that he yielded.

On the 15th of February he administered the Lord's supper at Bethel Town, when he took a most affectionate farewell of his flock, with the full expectation of returning to them again. On the following day he left Mount Carey, designing to reach Kingston by short and easy stages. The first evening he spent at Montego Bay, and refreshed himself by renewed, though temporary intercourse with some of his old and still endeared friends. Thence he proceeded to Kettering and Calabar, to St. Ann's Bay, Moneague, and Jericho. At this last-mentioned place he spent the Lord's day; and, though unable to preach, he addressed a few words to the church, at the close of the Lord's supper. The next morning, having parted with Mrs. Burchell, he resumed his journey to Kingston, accompanied by Mr. Hewett, who saw him on board the steam-packet *Clyde*, and left him in tolerable spirits. Of the events and progress of his voyage, we are furnished with a brief sketch by his own pen. We extract the following from letters addressed to his wife and daughter.

*The writer has been informed that this is only the second well authenticated case of recovery from the putrid state of yellow fever in Jamaica, during a period of one hundred and thirty years.

TO MRS. BURCHELL.

"*St. Thomas's, Sunday morning, March* 1, 1846.

"We arrived and anchored in this port last night, at nine o'clock, after a very unpleasant passage: head-winds all the way—this of course was to be expected. I suffered much from sea sickness. On Tuesday I threw up a fearful quantity of blood, but not so much since; this morning I was very ill. Since Monday I have not eaten four ounces of food; and a steamer is anything but a desirable place for a sick person. I do not think I am by any means so well, or so strong, as when I left Jamaica. Our passengers, thus far, have proved to be intelligent and agreeable men: two military officers, a gentleman who has travelled the world over, Mr. Fosters, (a Wesleyan missionary who leaves us here.) &c., &c. I have not heard an oath since I have been on board.

"*Twelve o'clock.*—The steamer *Forth* is just arrived; we take her English passengers, and she will take our island passengers. It is most likely this letter will come by her. We are to sail for Southampton to-morrow at one o'clock.

"*Monday morning, March* 2.—I find that every morning I have a recurrence of sickness, and that on all such occasions I throw up blood. Although our vessel is now at anchor and very quiet, still it came on this morning as usual. By the time this reaches you, we expect to be near England; as we shall be due at Southampton on the 21st or 22nd inst. I more than ever wish I was on my way back, rather than bound for England. Yesterday I was with you in spirit at Shortwood, and only regretted being so far off in body. I feel very anxious about the churches; but it is a consolation to know that He lives, and is present with them, who purchased them by his precious blood; and he will care for his own. May they be preserved in peace! Remember me very kindly to all by name, and urge on them to be much in prayer. May a preserving God watch over you—yea, over us all!"

TO HIS DAUGHTER.

"*London, April* 6, 1846.

"It is a great pleasure to me to sit down, and write a few lines to you. It brings you before me, and I love to think of you. Epistolary chit-chat seems, also, to place me in closer proximity to you. You will, I know, be happy to see that I am able to write a

few lines. "Yes, my dear child, through much mercy I am improving a little; and propose, therefore, to embrace every opportunity I can to prepare a letter against the next packet day, that so you may not have to complain of neglect.

"I will now give you a short account of our passage from St. Thomas's. At twelve o'clock on Monday, the 2nd of March, we weighed anchor; and, as we left port, passed three vessels which were going in in distress—dismasted and all but wrecks, such had been the severity of the weather at sea. I had hoped that now I should begin to improve in health, but the next day I was down again. The wind was against us all the way to England, but we had no very severe blowing, so that we proceeded steadily on by means of steam. On Saturday the 14th, about noon, we reached Fayall, a Portuguese town, and capital of one of the Azore islands; here we lay-to for four hours and a half, and landed the mails. The Peak of Frio was on one side of us. The island of Frio is about ten miles distant from Fayall, and looks very lovely. The Peak is a very lofty hill, rising abruptly out of the sea to an elevation of eight thousand feet above its level; from its summit springs the Peak, somewhat in the form of a cone: the appearance is very singular. By means of the glass we were able to discern the snow and ice, with which it is partially clothed. The island on which Fayall is situated, is volcanic; we passed near an exhausted crater. The land is finely cultivated, and the small fields into which it is divided are beautifully laid out. There are two or three catholic chapels, a cathedral, convent, &c., in the town and neighbourhood. Before leaving we took on board the captain and crew of a brig, which sailed from Kingston on the 20th of January, and was wrecked on the 28th of February, when a female passenger and two seamen perished. Several vessels were lying at Fayall in distress.

"On Friday the 20th at four o'clock, P.M., we made land—the Scilly Isles, which lie about sixty miles from the Lizard, the part of the English coast usually seen first. We passed the Lizard lights about midnight, and in the morning ran up the channel in fine style, coming to anchor in Southampton water at three o'clock, P.M.; we did not land, however, until eight o'clock. The coast up the channel was covered with snow."

Mr. Burchell was twenty-six days on the water, a severe sufferer during the whole time, and painfully

feeling the need of some Christian relative who could sympathize with him in his seasons of weakness, and cheer him in the hour of sorrow. Never did he pass a period of twenty-four hours, during the whole voyage, without throwing up more or less of blood; and often, on awaking from sleep in the morning, was horrified to find his pillow and bed linen besmeared with gore, which had been unconsciously discharged from the mouth during the night. Indeed, no one on board supposed he would live to reach port.

The first day spent ashore at Southampton was the Lord's day, during which he was confined to the hotel The following morning he left by train for London, and on arriving there sought a home at the residence of Mr. M. Moore. He at once put himself under the medical care of E. Smith, Esq. Billiter Square, who kindly sympathized with him, but candidly stated that, although his case was not entirely hopeless, it was nevertheless very desperate. Before the week closed, he was so much worse that Mr. Smith called in Dr. Darling to share his responsibility. After having been subjected to some severe processes, his symptoms became a little more favourable.

In the early part of April, Mr. Burchell was able to resume his pen, and to write a few lines each day. These records, addressed to his wife and daughter, indicate a serene state of mind, and devout submission to the divine will, together with a grateful sense of the mercies he enjoyed. The following entries occur in a letter to Mrs. Burchell.

"*April 1st.*—Little did I expect, when I left Mount Carey, to be so ill, or to need your presence and kindly attentions so much. And I need not say how much I have felt your absence. But all is wisely permitted, and ordered for the best. Mr. and Mrs. Moore show me every attention which kindness can dictate. In this respect

I have much to be thankful for, and it will be a comfort to you to be aware of it.

"*April 6th.* Yesterday I enjoyed an agreeable sabbath in my chamber. The word of the Lord was very precious to me; and two sermons which I read were profitable. If I am privileged to realize spiritual life and vigour, as well as to recover bodily health, I shall be able to say, 'It was good for me to be afflicted!' The sick chamber does not prove to be a prison-house to me; 'I am not alone.' And earnestly do I hope that you and my very dear child will not be left 'alone;' but that you will be privileged to enjoy the presence of our Father, Saviour, and Comforter."

From the entries similarly addressed to his daughter, we extract the following two.

"*April 12th.*—To-day is the sabbath. May you, my very dear child, be 'in the Spirit on the Lord's day,' and be favoured to enjoy much of the divine presence! Oh! live near to God by prayer. Read his holy word in secret, and with seriousness. Seek to 'be taught of the Lord,' that you may understand and feed on his word; then it will prove to be 'the word of eternal life' to your precious soul. 'Search the scriptures' daily, and you will find them become 'sweeter than honey and the honey comb.' Search yourself frequently, that you may know your own heart, and that you may not be deceived with the form of godliness in the absence of its power. My very dear girl, I feel more and more anxious about you now that we are far separated. Let us both be in earnest, in seeking preparation for that happy world where there is no more sin, no more night, no more separation, no more death.

"*April 14th.*—Your note, although short, is very welcome. The very sight of your handwriting was truly refreshing to me; I have read the note again and again; it seems to bring you into nearer contact with me. Oh how delighted shall I be, when able to go on board in order to return home! I love England; and, were I well, should enjoy it much; but still, I love home more, yea, much more. Yet, in this world we shall have no 'certain dwelling-place.' A better home, however, is in reserve for the people of God, where all the family shall meet to enjoy the rest prepared by our heavenly Father. May each of us be able to say,

"'This is the heaven I long to know.

And to add,—

"'For this with patience I would wait.'

And now, my dear child, be very kind and attentive to your beloved mother; in my absence, you must be her comfort and stay. Adieu, my dear daughter! That the Lord may bless you, is the earnest desire and prayer of your ever and very affectionate father."

On the 2nd of April, Mr. Burchell addressed a brief note to his brother, in the same devout strain. "On Monday evening I had the pleasure of seeing your elder son. Till then, I was not aware of the sad extent of your domestic trials and bereavements. Your dear wife and self have, indeed, had a fiery ordeal to pass through; and a mercy it is that you have been sustained amidst all. May you continue to have grace given according to your day! Truly is it said, 'In the world ye shall have tribulation;' but happily it is added, 'in me ye shall have peace.' Well, dear brother, we have both had a share of the one, and can both testify to the truth of the other. Oh that our trials and mercies may be equally sanctified; and in the end we shall say, 'He hath done all things well!'"

As he could no longer preach to his beloved and never forgotten people, he devoted part of a Lord's day in writing a letter to them. It is a touching memorial of pastoral affection rising superior to personal infirmity and oppressive weakness; and in it, "he being dead yet speaketh." It is as follows.

"TO THE DEACONS AND MEMBERS OF THE CHURCHES AT MOUNT CAREY, SHORTWOOD, BETHEL TOWN, AND WATFORD HILL.

"VERY DEAR BRETHREN AND SISTERS IN CHRIST.—Grace be with you, and peace, from God the Father and from the Lord Jesus Christ.

"Though very far separated from you in body, yet am I present with you in spirit, especially to-day, which is the Lord's day. Many

and fervent are my prayers to God, on your behalf, that you may be crowned with his blessing; and that you may enjoy his presence as you assemble together for prayer and mutual edification, as most probably will be the case at the very hour I am writing. Happy should I be, were I now with you; and happy shall I be, as the time approaches when I may be 'permitted to embark, to return among you. You are all very near and dear to my heart, and great is my anxiety for your welfare. My constant 'prayer to God for you is, that you may be saved!'

"Since leaving you, I have not only had to pass over the waters of the mighty deep, but I have been called to pass through the deep waters of affliction. But I have not been forsaken of the Lord; he has been with me, according to his promise; and I am still spared, the monument of his mercy. Oh! for grace to love him, to serve him, to praise him. During my voyage, I was very ill; and no one on board thought I should live to witness its close. The second day after my arrival in this place, I was laid upon my bed, and had to call in medical aid; none who attended on me thought it possible for me to recover. Ever since have I been confined to my bed and room, until within the last two days. I am still, however, a prisoner in the sick chamber; and in that chamber I am writing this letter to you. I am however better, and feel to be improving daily, though but slowly. Still, I hope my recovery will, as a consequence, be so much the more perfect and lasting. I have the very best medical attendants, and their attention is unremitting. They are Christian gentlemen, and use their utmost skill for your sakes.

"And now, dear brethren, let me exhort you to be much and fervent in prayer. You have every encouragement to persevere. God has heard you; yes, and answered you. Pray for me; I esteem and value your prayers. Pray for yourselves and one another; and I will pray for you, that you may live near to God and enjoy much of God. Pray for Zion; 'they shall prosper that love her.' Seek the prosperity of Zion in every possible way, not 'counting your lives dear to you' in comparison with her welfare. Be kind one to another, and 'let brotherly love continue' among you. 'Seek peace, and pursue it,' forbearing one with another, and forgiving one another in love, for Christ's sake. Guard against the great enemy of souls, that he do not get in, and create envy and strife among you. 'Watch and pray,' my very dear brethren, 'that you enter not into temptation.' Should you allow the adver-

sary of souls to effect an entrance among you, God will be dishonoured; your own souls will be 'pierced through with many sorrows;' the church will be filled and distracted with confusion; and peace, affection, and soul-prosperity will fly away. Let the young be careful of the happiness of the aged, and not despise them. Let the strong be mindful of the weak, and not neglect them. Let those in prosperity sympathize with 'those who suffer adversity,' and not forsake them. Let the healthy be attentive to the afflicted, and comfort them, ministering to their necessities. Thus, 'bear ye one another's burdens, and so fulfil the law of Christ.'

"And now, dear friends, I must conclude; still requesting an interest in your prayers. May the Lord be with you all! Such is the earnest desire and prayer of,

"Yours very affectionately and faithfully
In the gospel of the Lord Jesus,
"THOMAS BURCHELL.

"*London, Lord's day, April* 12, 1846."

For some few days after this, Mr. Burchell continued apparently to improve a little, so as to be able to leave the house, and walk the length of three or four streets. These rambles were benevolently turned to account on behalf of his flock, by the purchase of surgical instruments and a variety of medical apparatus, in the use of which he hoped to mitigate their physical sufferings, and otherwise to promote their comfort. About the same time a little incident occurred on the other side of the Atlantic, which was regarded by some of the objects of his solicitude as an evil augury of the issue of his affliction—an intimation that he would never be permitted to exert his skill for their benefit again From the prevalence of destructive insects in Jamaica, which often effect an entrance into premises and commit great ravages before their presence is suspected, it is found necessary to examine the condition of a library every now and then. One day Mrs. Burchell was attending to this important duty. assisted

by the servants; and, on taking down the volumes from a certain shelf, it was found that the duck ants (Termites arborum) had selected one of them for their prey, and had completely destroyed its contents. On examining the fragmentary title page, it was ascertained to be the "London Dispensary." The discovery awakened the deepest concern in the negro mind; and was at once interpreted, by the people, into an omen that their missionary practitioner would never return, and require the assistance of his book again.

When, sufficiently recovered, Mr. Burchell was kindly invited by Mr. and Mrs. Kitson to spend a few days with them at Brixton. He accepted the invitation with a grateful heart, and derived much pleasure from intercourse with friends who had been long and justly endeared to him. During his stay, he occasionally conducted the service at family worship. Having one morning read a portion of scripture, he proceeded to make a few observations on it, expatiating on filial submission to the divine will under the afflictions and trials of life. This he did with such a blending of the tender and fervent, that the hearts of all present were melted.

On the 22nd it was the happiness of the biographer to meet his brother at Mr. Moore's, after a separation of twelve years. But oh, the ravages which labour, anxiety, and disease had wrought during that period! He felt it difficult to recognize, in the strangely tinted and altered countenance, the features which were once so familiar. It was only as they were severally and carefully scanned during the next hour, that they were fully identified. After much and interesting conversation, he said, "Well, my dear brother, you have now had considerable experience of missionary life; of its labours and sorrows, as well as its triumphs and joys.

Should you be restored to health, what think you of going back to fresh toils and difficulties?" Drawing himself up with indescribable dignity, with a cheerful countenance the invalid replied, "During many long years, 'for me to live has been Christ.' I know no higher, and indeed no other, object worth living for. And I know what, in such case, the result will be—'to die is gain!'"

In the course of the ensuing seventeen days, the long absent one had the pleasure of frequent interviews with his beloved mother, and other members of the family On one occasion they all met him at Mr. Moore's; on another he accompanied them in a trip to Windsor, and much enjoyed the day.* At length the biographer was obliged to return, at the call of duty, into Lancashire; but left Mrs. Burchell and daughter in London, with the agreement that, Providence permitting, the missionary should accompany them to Rochdale, on Friday the 15th of May. The sovereign and all-wise Disposer of events had, however, ordered otherwise

On Saturday, the 9th of May, not feeling quite so well as he had been, Mr. Burchell went into town to see Mr. Smith, by whom he was requested to resume his residence at Mr. Moore's, that he might be able to visit him every day. He finally left Brixton on Lord's day morning, and took up his abode at Queen Street Place. Feeling great lassitude, he retired to rest early in the evening of that day. When Mr. Moore

* As an illustration of the respect his character commanded in Jamaica, among the unprejudiced, notwithstanding all the opprobrium attaching to him as a dissenter and a missionary, it may be stated that, while in Windsor, he met a military officer of high rank, then in attendance on the court, who immediately recognized him After a kindly greeting, the officer inquired whether he had visited the Virginia Water, and offered to place his private carriage at his disposal, if he would like to visit that beautiful spot.

returned from public worship in New Park Street, he kindly visited his room, and gave a brief outline of the sermon he had just heard, founded on the scripture, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." Jeremiah ii. 2. "As I repeated the remarks of my pastor, (says Mr. Moore,) and especially as they described the condescension of our heavenly Father, in noticing as 'kindness' towards himself our attention to Christian duties, such as reading the word, prayer, attendance on divine ordinances, zealous endeavours to promote the Redeemer's cause, &c., our dear friend entered into the spirit of the subject and became quite animated, concluding by saying, 'This is a new and encouraging view of the subject, that the Lord should thus be pleased to notice the kindness of our youth, and the love of our espousals'"

He visited Mr. Smith in the course of Monday; and again on Tuesday morning. On returning from Billiter Square on the latter occasion, he felt so oppressed with feebleness and dejection, that he retired at once to his bed-room. The following day he appeared much worse; and the symptoms of deeply seated disease, which had been in abeyance for a while, developed themselves in great virulence. The stomach refused all solids, and he again vomited a considerable quantity of blood. In the course of the day, his friend Dr. Cox again visited him, and, in a lengthened conversation, found him in a peaceful frame of mind.

On Thursday morning, the unfavourable symptoms were augmented in force and number; including partial stupor, rolling of the eyes, and confusion in the mind. His relatives were immediately summoned around him, and in his circumstances discerned ample

reason for anticipating a fatal result. About eight o'clock in the evening, Rev. J. Angus, secretary of the society, called to see him, and found him quite sensible, but listless and lethargic "After a little conversation on matters of business, (Mr. Angus writes,) I offered to engage in prayer; he gladly consented. During the exercise he appeared much affected, and sobbed repeatedly, joining in the petitions from time to time. After I had closed, he buried his face for a moment in his hands, and then said with deep feeling, 'It's all well; I know it's all well! I should have . . . But no! it's all well.' On my saying that, painful as it was that this illness should visit him when far away from his family, still *he* was not their guardian and comforter, but they were under God's guardianship, he assented; and repeated, 'Oh yes! and it's all well.' I then asked him, if the gospel he had preached to others was still his support, and if Christ was precious to him? 'He is precious,' was his reply; 'and I *can* trust him. I feel that I *can* trust him.' I then said, 'You feel that the mercy which has sent a Saviour, is equalled by the mercy which has led you to trust him?' He paused a moment—his lip quivered with strong feeling—and all I heard was, 'He made me . . . I *can* trust him.' I then asked if there were any matters of business to which I could attend. he said, he thought not, but that if anything occurred to his mind he would mention it in the morning, when I had promised to call again.'

At a late hour, the same evening, his sister-in-law, whom he was to have accompanied into Lancashire the following day, was about to retire; on which he said, "Tell my brother it is all well! I desire to be as clay in the hands of the potter, whether for life or for death." Soon after this, Mrs. Moore, who had been exceedingly kind and assiduous in her attentions,

observed to him—"What a privilege it is for the Christian to be able, in the time of affliction, to say with Job, 'I know that my Redeemer liveth!'" His countenance immediately brightened up, and he replied with animation, "Yes, it is a privilege indeed. And I can say that too!" Then, recollecting himself, he added, "That was the last text I preached from in Jamaica; and I enjoyed it so much!" Such were the converse, sentiments, and emotions, with which he meekly, yet unshrinkingly and persistively, descended into "the valley of the shadow of death."

About two o'clock the next morning, a decided aggravation of disease set in. When Mr. Moore went into his room, a few hours after, he thought him to be dying, and immediately sent for Mr. Smith, who despatched a messenger to Dr. Darling, requesting an interview for the purpose of consultation. Stringent measures were adopted, though with a slender hope of postponing the catastrophe.

Perceiving that the strife was drawing to a close, Mr. Moore said, "I hope the Lord's presence is with you." He gave a faint, but unequivocal assent. It was added, "Do tell me, my dear friend, if Jesus is precious to you." He made an effort to answer, but was unable to articulate more than, "Oh . . . . " "There can be no question," says Mr. Moore, "from his usual mode of answering in such cases, and the expression his lips assumed, that if he could have completed the response, it would have been, 'Oh yes! he is very precious!'"

After this he sank into a state of entire unconsciousness, in which he remained until two o'clock the following morning, when he gently drew his last breath; and his spirit, breaking away from its mortal tenement, "entered into the joy of his Lord."

"We saw him," writes Dr. Cox, "almost in the grasp of death. He united in audible and fervent responses to the exercises of devotion; and his happy spirit seemed like the bird of evening winging its way, amidst the gathering shadows, homeward to its resting place." But his dying chamber was not a scene of "shadows" only. His eye discerned the kindling beams of heavenly glory, to which he felt himself approaching. Here did prospects, such as earth never saw, break on his wondering view, and allure him onward. Here he was born again, not into a weeping and dying life, but into one that knows no tears and no death. Here, not in the weakness and ignorance of infancy, but in manhood's intelligence and strength, he began to be immortal.

"As the aloe is green and well liking till the last, best summer of its age,
And then hangeth out its golden bells, to mingle glory with corruption;
As the meteor travelleth in splendour, but bursteth in dazzling light,
Such is the end of the righteous—their death is the sun at its setting!"

CHAPTER XVI.

MR. BURCHELL'S CHARACTER.

"Heaven doth with us as we with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touched
But to fine issues."

FEARING lest fraternal affection should unconsciously throw an undue colouring over the portrait, it was not the biographer's intention to delineate the character of the deceased beyond the development of it in the foregoing narrative. Others, however, have kindly done that which he could not have trusted himself to do. And the reader will doubtlessly be gratified with the following pen and ink miniature sketches of the missionary, taken from different points of view, but both by competent hands—the first by an eminent member of the committee, the second by a devoted fellow labourer.

"Mr. Burchell was less possessed of shining than of solid qualities. His piety was a deep well-spring in the heart—a spring of 'living water,' that flowed forth in streams of most blessed influence throughout his whole being. His character, like his person, was strongly formed; sterling sense and unbending integrity were among his distinguishing features. Although he sometimes encountered severe disappointment, nothing could induce him to swerve from the determined resolve to do the greatest good, and to keep on his way of holy labour for Christ. He had the keenest sense of

doing in others, and a perfect sympathy with the sufferings of his brethren. He had great determination and resoluteness; and the love of souls was like a sweet and heavenly light thrown over all the sterner virtues of his character. Let the memory of such a man be precious! He ought to be honoured. He must be missed. He was truly a 'cedar in Lebanon.'" *

"I have ever regarded (and do so now more than ever) our dear Mr. Burchell, as one of the first of missionaries. Few have been permitted to labour so many years; and perhaps none so successfully as he. It is now more than twenty-two years since he landed on this island. Then nearly or quite the whole of the western part of it was in heathenish darkness; but he laboured with apostolic zeal and energy to dispel that darkness, and to raise the poor down-trodden slave to light and liberty. How many stations did he form! What vast multitudes, from Savanna-la-Mar to Falmouth, heard the gospel from his lips! Hundreds, who had 'washed their robes and made them white in the blood of the Lamb,' and had taken their places before the throne, were ready to welcome him as the instrument of their salvation. And there, too, our sainted brother Knibb would greet his fellow labourer and fellow sufferer, who has so soon followed him from this world of sin and sorrow to that of holiness and bliss." †

The truthfulness of these sketches is happily confirmed, and their brief outline well filled up by the following full-length portraiture, furnished by the talented author of "Jamaica,—its Past and Present State," the early and faithful friend of the deceased. the Rev. J. M. Phillippo of Spanish Town.

"Situated at the distance of about one hundred and twenty miles apart,—the difficulties as well as the expense of travelling being so formidable, and our engagements possessing such incessant claims upon our time and efforts,—some months elapsed before we met in Jamaica; and from that time to the period of his removal, my personal intercourse with my departed

* Dr. Cox, in the "*Patriot*" of May 18, 1846.

† Letter of condolence to Mrs. Burchell, from Rev. John Clark of Brown's Town, dated June 19th, 1846.

friend and brother, owing to similar causes, was necessarily unfrequent and of short duration. Though, however, we saw each other only at intervals, seldom perhaps more than once a year, we continued our epistolary correspondence, and took a lively interest in each other's work and welfare. At the same time, independently of these opportunities, I had other means of acquainting myself with his character and diligence, his trials and successes.

"Perseveringly laborious, ardent, and devoted, he fully justified the expectations of which his incipient career had given promise, and was eminently successful as a missionary. But, although on this account his 'consolations abounded,' his trials abounded also. Nor were they of an ordinary kind. Those whom God designs specially to honour, he usually prepares for it by severe discipline. His sufferings, (for they deserved this designation in an eminent degree,) during the several important events of his history, but particularly during that of the insurrection which was the great era of his life, were those of a martyr for the truth; exemplifying the same spirit of patient resignation and humble confidence in God which distinguished the martyrs and confessors of a former age.

"On his return to the scene of his labours, he applied himself with renewed energy and devotion to his work. At the same time he exemplified so much forbearance towards his former enemies, as well as so much wisdom, and prudence, and piety, as not only conciliated many of those who once 'thirsted for his blood,' but so as to constrain them to feel and to acknowledge regret at their former conduct towards him.

"An interval of two or three years had elapsed when I met him at our union held at Kettering, 184•; he then appeared in delicate health and

almost exhausted spirits, exhibiting a feebleness of gait, and a sallowness of aspect, that plainly told of the existence of some insidious internal disease. He was, however, as much as ever interested in the welfare of the mission, and applied to the business that called us together with his accustomed energy and zeal. The following year found us associated in the same place, and engaged in the same important affairs—the melancholy period when death laid prostrate the manly form of Knibb. Mr. Burchell attended upon him with all the anxiety and solicitude of 'a brother beloved,' and felt greatly unnerved and distressed at the apprehensions that were awakened as to the fatal termination of the disease that thus laid his friend and fellow labourer low, and which thus might suspend the friendship that had bound them together almost indissolubly for years, a friendship that had been so riveted by mutual adversity and peril. Little, however, did I think, when I thus saw him watching by the bedside of his 'companion in tribulation' and triumph, and heard of his standing over the grave when it closed for ever over all that was mortal of William Knibb, that he would so soon be united to his associate in the close and holy fellowship they now enjoy.

"A very serious illness, the result, doubtless, of the chronic disease to which I have already alluded, facilitated by this painful bereavement, soon followed this mournful event, and on his partial recovery he announced to me in a kind and sympathizing letter, his design (from urgent advice of his medical friends) to return home for a few months, as the only probable means of his entire restoration. He arrived at Spanish Town for the purpose of embarkation by the packet at the time appointed, when, after an interview that renewed and strengthened the friendship that had so long subsisted

between us, myself and brother Hewett (the latter now his successor at his stations and the husband of his only daughter) accompanied him to the ship and bade him as it proved a last farewell. He looked ill, but seemed not to be aware of the existence of latent malady; he was at the same time cheerful, and, as I thought, unusually free from anxiety and care. He was however the subject of great seriousness, and spoke and acted like a man who had profited by his afflictions, and was fast ripening for immortality.

"I received two or three kind and sympathizing letters from him, soon after his arrival in England, expressive of his deep interest in my welfare, and of that of the church under my pastoral care. One of them, I believe, was the last he ever wrote; and I was flattered by the prospect of his steady progress to recovery; indulging, indeed, in that pleasing vision when I heard the sudden announcement of his death.

"It will not be necessary for me to pursue this brief historical outline, if such it may be called, by any additional particulars more immediately illustrative of the life and character of my departed friend. I cannot, however, forbear a rapid glance at some circumstances respecting them which are the result of my own personal knowledge and observation; and which, though they will not add to the knowledge of his biographer, may yet ratify and confirm his opinions.

"In stature, Mr. Burchell, if not tall, was above the middle height, of manly appearance and form, with considerable vigour of frame, and altogether of commanding exterior. His disposition was mild and amiable, but he was nervous in his temperament and retiring in his habits,—his virtues, however, were neither alloyed by austerity, nor allied to weakness; thus displaying a beautiful combination of apparently

opposite qualities in the same individual. The law of kindness was upon his lips, the natural offspring of a kind and generous heart. Though not free from occasional hastiness or fretfulness of temper, he was never morose; and though sometimes chargeable with errors of judgment, he was seldom dogmatical. No one was more willing to heal the wounds he might have incautiously inflicted, or more frank and generous in his terms of reconciliation to those to whom he had thus occasioned pain or injury. He was eminently pious, benevolent, and humble. A good man, full of the Holy Ghost and of faith. He not only did good, but he did it with tenderness He was benevolent in little things, as well as in great ones; in manner as in substance. He was humble, but his humility displayed itself less in his words than in his behaviour and actions His natural diffidence, which sometimes showed itself on particular public occasions, has often been mistaken for hauteur, or for indifference to the objects for which his efforts were desired; than which nothing could be farther from the reality.

Like Marcus Crassus, he made no scruple of confessing that, when beginning to speak before great and intelligent assemblies, he frequently turned pale—was discomforted in mind and trembled in every limb. To platform engagements, especially, he seems to have had an almost instinctive repugnance; and hence the difficulty that often occurred in Jamaica, as in England, in securing his advocacy on such occasions; and this aversion increased, during the latter years of his life, with the progress of his disease, as well as by his harassing and distressing cares.

"He sought retirement because he loved it for its own sake, as well as for the congenial advantages it secured;—it was his element. Nothing but stern

necessity—the rigid consciousness of duty to God and his fellow creatures—ever drew him forth to absolute antagonism with men or measures. It was this consciousness, and this only, increased by the sympathies of his own benevolent nature, that aroused him to action against oppression, and nerved him in his efforts for the slave; and in these contests, thus resulting from love to God and man, his firmness was tempered with gentleness, and his zeal with meekness and prudence. In few men perhaps were more happily blended the '*suaviter in modo*' with the '*fortiter in re.*'—On such occasions he was wanting neither in eloquence nor firmness:—no threats could turn him aside from rectitude—neither intimidations nor bribes could bend him from his duty or his purpose:—nothing could move him from an unshaken steadiness of mind and of countenance:—virtues which, whilst they increased the attachment of his friends, augmented the hatred and rancour of his enemies.

"He possessed considerable habits of business; was scrupulously exact in his worldly transactions: and was by no means deficient in the knowledge of secular affairs in general. His integrity was sterling and conspicuous; but, like many who are extremely sensitive as to this essential of reputable character, he sometimes rendered himself suspected, by less scrupulous and honourable minds; by a confident impression that his heart and motives were too correctly estimated by those around him, to require frequent and punctilious explanation. He thought others would see him as he was seen by himself, and by his God. In this and in some other respects, as with others of his missionary brethren, he was much misrepresented and little understood. He was upright in principle, in profession, in conduct.

"In all the requisites for a thorough missionary character, he was probably exceeded by none who have preceded him in modern times He was not a meteor that blazed and expired, but a star that remained fixed in its orb Like certain plastic principles, in the physical world, without which all material bodies would be quickly dissipated and lost, he was distinguished by great constancy in his work —a constancy compounded of courage, fortitude, perseverance, and patience, qualities which sustained and gave efficiency to his other virtues Nor were they theatrically exhibited in short, violent efforts, but by a steady, permanent, unwearied, unyielding energy and progression His energy was without impetuosity, calm, steady, and consecutive His whole life was one entire and habitual consecration to the work of his divine Master, the continued expression of the same desire—the glory of God in the salvation and happiness of his fellow men he had no separate existence — it was his meat and drink to do the will of his Heavenly Father

"He possessed good natural talents, a clear, vigorous and comprehensive mind though not perhaps distinguished for discrimination originality, or depth of thought, and these, with considerable acquirements in classical and theological literature, principally the result of patient, persevering industry at college, rendered him a credit to the missionary society to which he belonged, and an ornament to the Christian ministry. As a preacher, his qualifications were of no ordinary kind, and these—added to his personal appearance and his gentlemanly bearing and demeanour, had he not engaged in foreign service, where he had little leisure and few opportunities for improvement,—would have raised him probably to a standing amongst the most respectable and useful ministers of the gospel in his

native land. His general style of preaching was simple and correct; his manner also simple, grave, sincere; his tones full and pathetic; he was always earnest, often animated, and sometimes eloquent.

"In his domestic relations he was worthy the felicity he enjoyed;—a tender husband, a fond father, an affectionate brother, and a kind master;—a singular pattern of harmless and inoffensive mirth—a sweetness and familiarity that at once secured love and preserved respect—a kind of nobility, safe in its own worth, nor needing to maintain itself by a jealous and morose distance and reserve. Mr. Burchell, as already intimated, was not exempt from the frailties and infirmities common to human nature;—and thus to say that he had faults, is only to say that he was a man. A perfect character, says Dr. Johnson, 'is a faultless monster that the world never saw—*sine labe monstrum.*'

"In many of these attributes of his character, thus imperfectly and briefly traced, he was greatly dissimilar from his friend and coadjutor, William Knibb; but he was not inferior in real usefulness, and therefore in real greatness, to that illustrious missionary. They resided in the same locality—were disciplined in the same school—seemed destined to the same achievement; and though thus possessing somewhat different characteristics, they yet admirably harmonized both in counsel and in action. They both seemed necessary to the accomplishment of the one great political and moral transformation, with which their names are, and ever will be, especially identified. Like Yates and Pearce in the east, Knibb and Burchell were in the west—'lovely and pleasant in their lives, and in their death they were not (long) divided:'—nor must they be in history. They have found an early grave. Their requiem will be chanted by thousands who have known

or heard of them, and by millions yet unborn. They occupied the high places of the field, and hazarded their lives for the sake of the Lord Jesus They were the certain heirs of a never-dying fame; as far above the warrior, as the heavens are superior to the earth. In their victories, they boasted not of the number of the slain, but of the saved. They were the true patriots:—they wrought miracles of philanthropy. They attained the highest honours that can be given to man. They saw the work of their hands and generous hearts in the freedom of the slave—in the enfranchisement of multitudes of these sons of Ethiopia from the thraldom of the god of this world to a—

> " Liberty
> That monarchs cannot grant, nor all the powers
> Of earth and hell confederate take away'

Their panegyric was not left to the tardy justice of the grave. Their actions threw a light around their living steps—their names were written before their eyes in the temple of immortality. They were 'the servants of the most high God'—'faithful unto death'—and they have now their rest and their reward "

APPENDIX.

A.

The biographer having written to John Candler, Esq., of Chelmsford, requesting to be favoured with any information he was able to supply, had the pleasure of receiving the following letter in answer, which he inserts entire, that the interest of it may not be affected by the transposition of its paragraphs.

"*Oak Tree Cottage, near Chelmsford,*
2nd of 11*th Month,* 1847.

"MY ESTEEMED FRIEND, W. F. BURCHELL,—Having removed from York to this place, thy letter did not reach me till this morning. It would give me great pleasure to afford thee any materials, however scanty, towards the memoir of thy late excellent brother, Thomas Burchell; but my knowledge of him was acquired only in Jamaica, during two visits to him, of about three weeks altogether, in the scene and centre of his ministerial labours; and since that time, as no correspondence by letter has passed between us, I know little more of the incidents of his life, than the publications of the Baptist Missionary Society have furnished me with. I loved and valued him, however, as a man, and as a dedicated servant of his Lord.

"The first time my wife and I became acquainted with him was in the spring of 1840, at Montego Bay. We arrived at his house, in company with our friend, Joseph John Gurney, who was then travelling on religious service in Jamaica. We were five in number, ourselves, our friend and brother in the gospel, J. J. Gurney, and his two companions from the United States of America. With a patriarchal hospitality, he and his dear wife took us all in, gave us a kind and hearty welcome, received us as Christian friends, and afforded us every help we could desire in the prosecution of the religious service to which we were then bound. Most kindly and nobly did he introduce us to the people at Montego Bay, and especially to those of his own large congregations. His chapel was placed at our disposal and we had the satisfaction of meeting in it an assembly of more than two thousand persons, chiefly black people, who had been recently emancipated from slavery, and who proved by their solid behaviour and devout attention that they had not attended in vain to the instructions of their beloved minister and friend. Great indeed must have been the care bestowed on them, the sacrifices endured, and the exertions made for their benefit. Only a few years before they were bond-slaves, rude, ignorant, trodden under foot, and degraded, through the neglect of their presumed owners and their own evil passions, to the condition of heathens and the practices of heathenism. They were now become, so it seemed to us, a living epistle of his labour among them, to be 'known and read of all men.' What a change! and what an encouragement to the poor servants of a divine Lord and Master to occupy with the talents bestowed on them for good in his church and family!

"Our little party went with thy dear and honoured brother to his stations in the mountain, and visited the different flocks that were under his Christian care. At every spot, and in every neighbourhood, we could see how useful he had been:—schools established, children taught, the sick attended with even hospital care, industry encouraged, provision grounds cultivated, and good order preva-

lent. At Mount Carey, he not only entertained our whole company most hospitably for some days, but, there being no inn near, he accommodated also our servants and horses, and assisted us, in addition, by the loan of a servant and horses of his own. He entertained us, in short, as Christian brethren and friends, for the gospel's sake; and, like Gaius of old, the host of the apostle John, helped us forward on our journey 'after a godly sort.'

"But it was towards the end of the year 1840 that I became really acquainted with the virtues of this uncommon and excellent man. Mine is no strain of eulogy, but the simple outpouring of a mind impressed with the remembrance of those virtues. Possessed of no mean powers of mind, he had, in his conduct and conversation, much of the simplicity of a child; and his humble demeanour was truly teaching to us. On our second journey through the north of Jamaica, my wife and myself alone, we again paid him a visit, and set out with him and his wife and family on a tour of inspection through the hill country in the neighbourhood of Montego Bay, to trace the workings of freedom among the late slaves, to visit the schools, and to converse with the people. It has sometimes been asked me, 'What is the good resulting from missionary labours, as compared with the money spent on missions?' A cold, utilitarian question, which an observer of the good so resulting would never put; but which I would answer, in reference to the work of my deceased friend, and as speaking from the scene of his labours, by saying, 'Come and see.' Well do I remember, and with lively feelings of interest, the journey we made with our missionary brother to Shortwood, Bethel Hill, and Mount Carey. Our company consisted of seventeen persons, ten of us on horseback, four others in a pony chaise, and three servants attending two luggage carts filled with bedding, clothing, and provisions, which it was found necessary, on an extraordinary occasion of this sort, to convey in this manner from place to place. The meetings we held on our route were largely attended by the peasantry; all neatly attired, and many of them

coming from a distance on horseback. Our chief topics of address to them were, the duty of being industrious, to turn from the evil practices of the dark days of slavery, to enter religiously on married life, to bestow on their children a good education and to pay for it cheerfully, to buy land and build improved dwellings, to avoid undue severity in correcting their children, to shun extravagance in dress, and, in short, to conduct themselves as a sober, honest, industrious community, as peaceable and loyal subjects,—an honour to the colony and the parent state. The addresses of our friend were listened to with more than respect by the people,—I might say with veneration; his influence for good was extensive, and directed with discretion and energy to almost every point that concerned their present and eternal well-being. He not only recommended the people to build houses, but showed them how to set about it. We rode to visit one of his new townships. ten houses were already built or in course of building, with a large, convenient garden attached to each of them, and provision grounds a short way off. This little settlement was intended as a pattern for imitation in the country round about; and the fashion thus set soon became followed in many places. Many new free villages, composed of numerous small freeholds, sprang up in this and other parts of Jamaica, to the great advantage of the common people; giving them, as we say in this country, 'a stake in the hedge;' and elevating them in political society, as well as in manners and morals.

"One striking instance of the attachment of the people, in these parts, to thy late brother, came under our notice whilst we were with him at Mount Carey. A noble school-room had been erected there, in which the people assembled also for public worship; but there was no meeting-house or chapel devoted exclusively to that object. Such a building was much needed. He gave notice, during our stay, that on such a morning (mentioning the day) he intended to begin operations for a new chapel, by clearing the ground and digging the foundation; and requested, as a favour of

all who heard him, that they would devote that day to assist him in the work, and that they would bring with them their hoes, mattocks, crowbars, and other implements. I rode out early that morning, for exercise and health, and was delighted to see the people coming to the spot, from all parts of the country, for many miles round The task was commenced: more than five hundred labourers, men, women, and young people, set their hands diligently to the work. A new road was opened and made, and the foundation cleared in a rocky soil for the intended building. At four o'clock, when the day's work was done, the people stood round the opened trenches, and, whilst a peal of distant thunder was rolling on the hills, sang a hymn of praise. The missionary thanked them very feelingly for their kindness in having so readily met his wishes, in coming to work; and they retired with joyful feelings to their own loved homes, made dear to them by freedom, and doubly dear by the consolations which the gospel brings, and of which many of them, I have no doubt, felt themselves the happy partakers. We heard much, when in this part of the country, of the self sacrificing efforts of our departed friend for the good of all classes of the community. He had been persecuted, in the time of slavery, almost to death; but forgave his persecutors, and strove to benefit their condition by extending kindness to them in every possible way. He became a peacemaker, and was much sought to, and honoured in, that capacity, both by whites and blacks. He seemed to neglect no means to help his neighbours, and his trials were unceasing. Jamaica, indeed, owes him much; and few individuals deserve to be had in more lasting remembrance.

"I have especial cause to remember him, for his great kindness to me and my wife, in assisting our objects, and attending to our personal comforts. I was taken sick of fever at his house, and my wife was also an invalid; and we received all the attention and kindness from himself and his now bereaved widow and daughter which a Christian family, actuated by love, could well bestow. Mount

Carey, their country residence, was a sunny spot to us; and we shall long remember, with grateful feelings of regard, the many hours we spent under its hospitable roof.

"A memoir of thy dear brother will prove, I have no doubt, a useful addition to our biographical literature. May it stimulate its readers, not only to appreciate the character, but to follow the example of so good and useful a man.

"I remain thy sincere friend,

"JOHN CANDLER."

B.

AT a meeting of the committee of the Baptist Missionary Society, held October 7th, 1846, S. M. PETO, Esq., in the chair, it was resolved unanimously—

"That this committee record on their minutes, with sentiments of profound submission to the will of God, and of affection for the memory of their departed brother, the death of the Rev. Thomas Burchell. Called by divine grace to the ministry of the gospel, and, under the influence of Christian zeal, resolving to exercise that ministry among the negro population of Jamaica, at a time when they were held in cruel bondage, he was sent to that island as a missionary in the year 1823. His earnest piety, his bold and faithful preaching, his sympathy with the oppressed, and his efforts to mitigate when he could not redress their wrongs, together with his patient endurance of toil and persecution for their sakes, greatly endeared him to the flock which he was instrumental in gathering to the fold of Christ; while his manly sense, his steady judgment, his prudence, decision, and firmness, gave him influence among the churches at large, and qualified him to use it with personal honour and public advant

"Revisiting his native land to recruit his health, he was not permitted to return to his family and his flock; but fell on sleep, in the assured hope of salvation through the blood of the Lamb. The committee deplore, in his removal, the loss of one of their most distinguished and deservedly honoured missionaries, and, offering their Christian sympathy to his bereaved widow and relatives, as well as to the church which constituted his pastoral charge and the brethren amongst whom he lived and laboured, would comfort them and be themselves comforted, knowing that since for him 'to live was Christ, to die is gain.'"

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